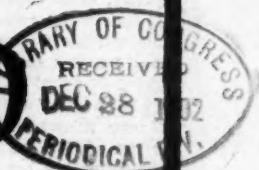
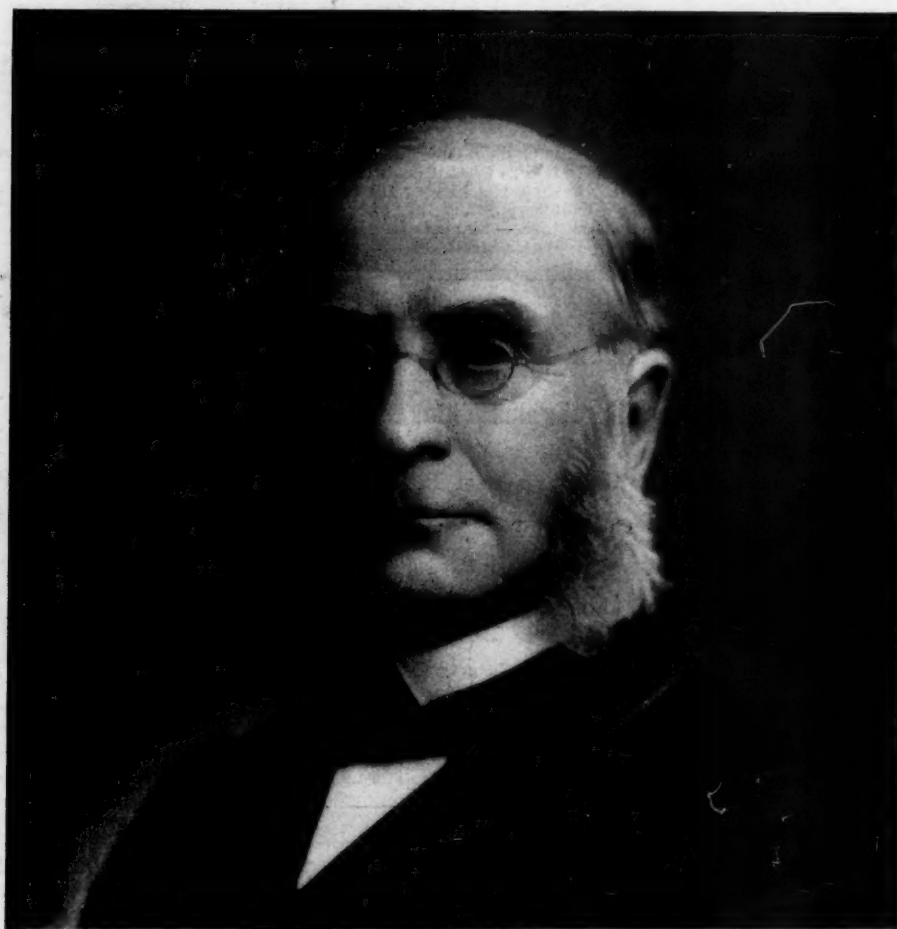


02

THE
CONGREGATIONALIST
AND
CHRISTIAN WORLD



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L. H. COBB, D.D.

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Dr. Daniel Bliss under Fire

BY REV. C. P. OSBORNE

The appreciative notice of the long and useful career of Dr. Daniel Bliss as president of the American College at Beirut, given in *The Congregationalist*, Oct. 4, recalls an incident of his ordination which has probably never found its way into print.

Dr. Bliss was ordained at Amherst in 1855, having just completed his course of study at Andover under that prince of theologians, Prof. Edwards A. Park. The moderator of the council was Dr. John Woodbridge of Hadley, a man thoroughly conservative and greatly suspicious of the Andover teaching of that day, which he held to be a radical departure from sound orthodoxy. He conducted the examination and shaped his questions with an aim, if possible, to show up Andover heresies, making frequent attempts to put the candidate "in a hole," so to speak.

Young Bliss took the persecution in good part for a while, but finally, feeling himself unduly crowded, began to make some tart replies. "Can a man be converted in his sleep?" demanded the moderator. "I cannot say, sir; I prefer to deal with men who are wide awake," was the reply. Another question related to the capability of angels for holiness or sin, and the prompt answer came: "I don't know, sir; I have never had to do with angels—only with men."

The moderator was evidently nettled at these replies and the smiles they elicited at his expense, and a member of the council, tall, dignified and most deliberate of speech, Rev. Edward S. Dwight of Amherst, with a purpose to allay the growing asperity, rose and addressed the chair in the blandest tone conceivable. "Mr. Moderator, I rise to ask for information as to whether there is any approximation—ah—to a termination—ah—of this examination—ah."

Everybody laughed but the moderator. As

soon as quiet was restored he spoke with memorable sternness: "I don't know. I did not appoint myself moderator of this council. If the brethren are satisfied they can do as they have a mind to. For myself, I will say I am not satisfied." At this point some brother moved "that the council be by itself." The audience retired, and in five minutes Dr. Woodbridge, who was to preach the sermon, made straight for his buggy with his manuscript under his arm; and that evening Pres. William H. Stearns preached the ordination sermon, and the world moved on.

When, years later, I was witness at Beirut of the wide and beneficent influence of the noble institution with which the life of Dr. Bliss has been so closely identified, I could not help feeling it would have been a thousand pities if young Bliss had been barred from the ministry by a fatal stigma of heresy fixed upon him even by so good a man as undoubtedly was Dr. Woodbridge.

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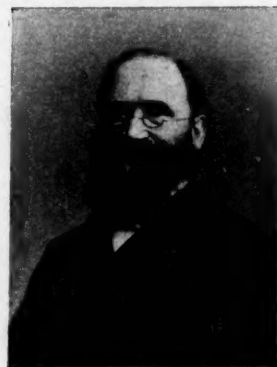
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AGATE WARE AS A LIFE SAVER.—The hygienic
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but it appears from the following in the Philadelphia
Record, that Agate ware possesses other and unex-
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ware kettle is tonight a treasured keepsake in two
households, for it is looked upon as the instrument
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over both girls' prostrate forms. But the Agate
ware kettle, also under the wheels, was just big and
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REV. FRANK CRANE, D.D., pastor of Union Congregational Church, Worcester, will deliver a lecture entitled, *What Will He Do with It?* in People's Temple, Boston, Tuesday evening, Jan. 6.

THE annual meeting of the Congregational Church Building Society will be held at Room 820, 105 East Twenty-second Street, New York City, at half past three o'clock Thursday afternoon, January 8th, 1903. All Honorary, Life and Annual Members are cordially invited to be present and are entitled to vote. The object of the meeting is the hearing of the annual reports, the election of the officers of the society, of trustees to take the place of those whose terms will expire, and any other business suitable to come before the meeting.

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In view of the fact that next month will mark the tenth anniversary of the death of Phillips Brooks, *The Congregationalist* will signalize the anniversary by publishing from men who knew him well and who are best qualified to treat of the various sides of his character and career a series of noteworthy articles.

Phillips Brooks's Valuation of Family Ties

REV. JOHN COTTON BROOKS

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REV. LEIGHTON PARKS, D. D.

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REV. E. W. DONALD, D. D.

Phillips Brooks as a Man of the Spirit

REV. GEO. A. GORDON, D. D.

Brief tributes and expressions of personal indebtedness from Rev. W. R. Huntington, Rev. George Alex. Strong, Rev. W. D. Roberts, Rev. R. C. Smith, Rev. Reuben Kidner, and others.

The number will be illustrated with numerous pictures of Dr. Brooks and of his Boston and Andover homes. It will be a valuable number alike for those who knew Dr. Brooks personally, for those who knew him only at a distance but were influenced by his personality and his preaching, and for the general Christian public which needs to hold in memory its greatest leaders.

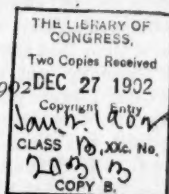
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THE CONGREGATIONALIST

Saturday
27 December 1902



and Christian World

Volume LXXXVII
Number 52

Event and Comment

What the Year Has Stood For

We have never presented at the end of the year a more careful and comprehensive survey of its events and tendencies than that furnished this week. On page 972 will be found our editorial recapitulation and interpretation of the world's life during the twelve months just closing. This is supplemented on page 976 by a more minute review of occurrences and trends in the field of organized religious activities. The educative value of two such articles is obvious. No man or woman, however busy, can afford to neglect a retrospect like this. It shows how full of interest, zest and opportunity life is for us all in these opening years of the twentieth century. Good times to be living in they are, pregnant with hope for the race. Yes, it is good to be alive today, provided one believes in God as holding the centuries and each human life in the hollow of his fatherly hand, and provided one has learned from Christ to live the simple, brave and loving life which alone gives value to the passing years.

A Master Builder of Churches and Pastors' Homes

The greatest honor that can be given to Dr. L. H. Cobb as he lays down the work he has led for more than a score of years is to state the simple facts concerning his administration. The year which he was chosen secretary of what is now called the Congregational Church Building Society, 904 churches gave to it about \$51,000. There were troubles and grievances which threatened a serious decline of interest. Dr. Cobb issued a call for \$100,000 in contributions from the churches during the first year of his administration. The directors smiled at his audacity. His smile was the broader when the end of the year showed receipts of \$100,518 from 1,177 churches. Last year 3,004 churches put into the society's treasury \$251,000. During Dr. Cobb's official term about 2,200 churches have been helped to build as many houses of worship and 800 parsonages. About \$112,000 have been put into a permanent Parsonage Fund. A field agency of 250 unpaid men has been established to look after delinquent churches, losses by fire and lapses in church life. If Dr. Cobb had no other monument than the home roofs he has caused to be raised that shelter hundreds of pastors and their families he would have happy memories enough to cheer his later years. But many hundreds of sacred edifices are echoing with divine messages which would be silent had not a leader among the churches moved men

to build and others to help them build. No one has even suggested that Dr. Cobb should resign his office, but the hope of recovery from the assaults of rheumatism and the burden of threescore years has moved him to take the rest he has well earned and to leave his labor to be carried forward by younger hands. Dr. Ward of the *Independent*, a director of the society during the whole of Dr. Cobb's service, appropriately tells the story of his splendid administration on another page.

The Church Clerk

This is a good time, as the annual church meeting approaches, to emphasize the importance of the work of the church clerk. A recent futile search for many things which should have been recorded suggests this observation. The church clerk cannot magnify his office too seriously. Details of routine life, special services, seemingly unimportant happenings may prove to future seekers for knowledge of our present ways of inestimable value. The ideal clerk will insist invariably upon recording each new member's name accurately. Sometime that middle initial or that middle name in full for which he sought diligently will prove important. He will not fail to specify the church to which a letter of dismission is granted and the church from which the new member is received. He will see to it that changes occurring through the marriage of members are recorded. These and many other things which love for his church, touched by imagination respecting the appetite of posterity for knowledge of ourselves, will cause your church clerk to be neither unfruitful nor slack concerning his calling. Nor is this work for posterity alone. Twenty years hence one may turn eagerly to the records of today.

Competition in Education

Mr. Rockefeller's usual Christmas gift of \$1,000,000 to Chicago University must be disheartening to the small college whose entire endowment is less than one-fourth of that amount. And the proposal of great institutions of learning with high prestige to give the degree of Bachelor of Arts for three years' study, or, as in the case of Columbia University, for two years', must make those plain, plodding colleges whose curriculum calls for four years' solid work look unattractive to boys who seek a lively social life in the university and are ambitious to enter quickly into the active business world. Yet it may be found that the small college has that to offer with which

these great rich institutions cannot compete. They can give luxurious apartments and splendid material equipment to rich men's sons, can offer some advantages of association with men of this sort to those whose fathers at considerable sacrifice can provide them with necessary funds, and can give them the honor of a degree from a university known all over the land. But a large proportion of the most useful men in professional life are graduates of colleges whose names are hardly known outside of their own states. Their students know one another, work together with high aims, live simply and form friendships which perhaps are worth more in after years than the acquaintances made among thousands of students in a university where social distinctions are too early recognized which are founded on money rather than merit. The small college in these days appears to be making a field for itself with which great universities cannot compete. Given the right sort of president and faculty, its product will compare favorably with that of those factories of learning which have far greater equipment of money and machinery.

Evangelizing the Cities

Great cities, like New York, Chicago and Boston, present religious problems which never will be solved by the work of individual churches. Christian forces will have to be united under competent leadership in carrying out comprehensive plans for the moral and spiritual renewal of the whole people if any great permanent impression is to be made by them on the city. The Baptist City Mission Society of New York closes a prosperous year with \$10,000 more raised for its work than for the corresponding period last year, and its annual report thus summarizes its purpose and plans:

1. The maintenance of Christian churches in the poorer and more congested districts within our boundaries, where self-supporting churches are impracticable.
2. The establishment of Christian churches amongst the foreign populations of the city.
3. The founding of Sunday schools and churches in the newer suburban districts of our territory, or, where needed, the aiding of existing churches in the solution of their problem.
4. The creation of such Christian institutions, whether philanthropic or educational, as are deemed necessary to render more effective the above purposes.

To carry out these plans united effort is absolutely essential, continued from year to year. Such work requires study of the heterogeneous and constantly changing population of the congested districts, and of the growth and spread of the

newer parts of the city. Congregationalists ought to be thoroughly organized for this work in cities where they are strong enough to carry on evangelistic effort. Boston especially needs such organization. One step toward it is the hearty support by all our churches of the Congregational Church Union, and we hope the time is not far distant when all Protestant churches will unite to carry out such a program as that of the New York Baptist City Mission Society.

**A New Pastor for
Our Largest Church**

Since Dr. R. R. Meredith resigned the pastorate of Tompkins Avenue Church, Brooklyn, a committee of nine have been diligently seeking his successor. After six months' labor and many thousand miles of travel the committee last week unanimously recommended Rev. Nancy McGee Waters of



REV. NANCY MCGEE WATERS, D. D.

Binghamton, N. Y., as their choice, and a unanimous call was voted by the church and society with a salary of \$8,000 and a two months' vacation. Every member of the committee had visited Binghamton at different times, heard Dr. Waters preach and studied his work and had secured the opinions of pastors and business men in the other cities where he had labored; and all were satisfied that he was the man they were seeking. Dr. Waters is thirty-six years old, and a graduate of the University of West Virginia and of the Theological School of Boston University in 1891. He served Methodist churches in Oskaloosa, Wis., Dubuque, Io., and Evanston, Ill. From the latter place he was called to the Congregational church in Binghamton, of which he has been pastor for about four years. Dr. Waters has visited Brooklyn recently, has looked over the field of the Tompkins Avenue Church and knows its external conditions. All in the congregation are enthusiastic in prospect of his coming, and if he accepts the call, as is expected, the prospect is unclouded for a prosperous pastorate.

bishop of Buffalo, to be Archbishop Feehan's successor, the Congregation of the Propaganda has selected one of the three names suggested by the irremovable rectors of the archdiocese of Chicago, but it has not chosen the man—also on the list—whom most Protestants would have preferred to see selected, Bishop Spalding of Peoria, Ill., who now is serving on the Arbitration Commission investigating the Pennsylvania coal strike. Bishop Spalding is not only a great ecclesiastic, but a great citizen and a man of letters. His choice would have meant that Roman Catholicism in the Interior would have taken on a liberal cast. Moreover he was the logical choice for the place. Bishop Quigley is a young prelate of marked ability, whose record as bishop during the six years he has held that exalted office has been creditable to those who recommended and selected him. In the great strike of grain shovelers in Buffalo in 1899 he was a mediator; and his influence has been steadily cast against socialism.

**A Frenchman
on France**

M. Paul Sabatier, author of the standard life of St. Francis of Assisi, has been visiting England and describes to an interviewer the breaking down of the barriers between the Calvinistic and Lutheran sections of the Protestants of France. He is hopeful for the future of Protestantism in France, where individual Protestants have an influence all out of proportion to the standing of the sects as such. "It is," he says, "rather a spirit than a church. New factors have come in; new parties have sprung up." And, strange to say, he attributes it to "*L'affaire Dreyfus*," when it was necessary to make an ethical choice, and the majority of the Protestants and the more intellectual of the Socialists chose to defend the victim rather than side with their country, putting honor above pseudo patriotism. He describes the neo socialist movement as decidedly the most influential one of modern France, modified evangelicism and socialism reacting the one on the other, the common bond being effort to better conditions of life here rather than dogmatic teachings as to life here or hereafter. He speaks most hopefully of the strength of the party in the Roman Catholic Church which is neither clerical nor anticlerical, but whose members are demanding the right to think and act for themselves apart from priestly authority, and these are co-operating more or less with the Socialists. M. Sabatier has no confidence in the sincerity of the French ministry in its present crusade against the Roman Catholic teaching orders. He describes young France as in a ferment over social reforms and disposed to side with labor.

happen when vessels from our ports engaged in regular trade with Venezuela are turned back remains to be seen.

**Arbitration Suggested
and Accepted**

Fortunately, efforts toward settling the affair amicably have progressed sufficiently during the week to make it clear that neither Great Britain nor Germany—not to mention Italy and the other Powers which jumped in as suffering creditors when they saw that the republic was down—desire to have either war with Venezuela or a serious clash with the United States. President Castro's appeal for settlement of the matter by arbitration, indorsed by our Government, has had its effect, and the point to be settled now is who shall act as arbitrator. President Roosevelt and Secretary Hay prefer that The Hague tribunal should serve. Great Britain and Germany are said to have intimated a preference that President Roosevelt should. We trust he will decline and let the case go before a tribunal created to do the specific work involved, and one whose verdict will create no animosities nor any implied obligations. The European Powers undoubtedly much desire to have the United States assume some responsibility in the matter. Especially would they like our guarantee that Venezuela will stand by the award when made. But once this position is taken by us we go a step further in the line of guardianship over the Latin American republics than we ever have gone, and also establish a precedent which may prove expensive and troublesome.

**Public Opinion
Influential**

Debate by the English and German press on the complicated issues involved has shown striking consideration for American opinion, and a marked tone of condemnation of the British ministry by the English press for allowing Great Britain to be entangled by Germany in a matter so full of opportunity for impairing amicable relations between the United States and Great Britain. An "amazingly indiscreet alliance," the *Spectator* dubs it, and Kipling has not been slow to feed the smoldering fire of anti-German distrust with another of his belligerent poems recalling the venom of the German press and public during the long struggle with the Boers. However the matter terminates we seem to stand to gain most from the affair. The confidence shown in President Roosevelt is a fine tribute to him as a man; and the tenor of comment in the press of South and Central America shows that a boycott of German and British goods in markets where they have long had supremacy will follow the rigorous action against Venezuela.

**The New Roman Catholic
Archbishop of Chicago**

By a strange coincidence both Archbishop Corrigan of New York and Feehan of Chicago have died this year, and the grave responsibility of selecting their successors has devolved on the Congregation of the Propaganda and the Pope. The great size, wealth and strategic situation of these provinces call for men of caliber. In choosing Rt. Rev. James E. Quigley,

**Venezuelan Ports
Blockaded**

The blockade of the Venezuelan ports by German and British ships began Dec. 20. It is not to be a "pacific blockade"—a form of interference with commerce which we have never recognized. By Mr. Balfour's admission in the House of Commons a state of war is on, which makes it impossible for the blockading fleets to discriminate between ships trying to enter the closed ports. What will

Congressman McCall of Massachusetts has introduced in the House of Representatives a bill repealing for thirty days the provision of the navigation laws forbidding foreign steamers from entering the coastwise trade, his object being to make it possible for coal to be brought to New England ports from the shipping ports

in the Middle States as swiftly and as cheaply as may be. This action is due to the clamant need of the New England consumer. Forthwith the owners of vessels along the Atlantic coast have arisen and are moving heaven and earth to prevent any temporary modification of law which will militate against their legal privilege. Such conduct is not only reprehensible but shortsighted, as it simply adds to rising public impatience with all monopolistic trade regulations. Coal should be as free to enter New England ports this winter as cold is, and a majority of the people care little whether it comes in foreign bottoms or in home owned ships. They desperately need coal and they hate extortion, whether practiced by coal operators, speculators in New York, ship owners and retailers of coal in New England.

New Hampshire's Constitutional Convention

Celerity, common sense, courage have characterized the Constitutional Convention of New Hampshire in session the past two weeks. Contrasted with the recent Connecticut Constitutional Convention, its dispatch, vigor of attack and positive results give the more creditable record to the Granite rather than to the Nutmeg State. As the result of the convention's labors the people on the second Tuesday of March next year will vote on ten proposed alterations in or amendments to the present constitution. Some of these suggested emendations or additions are relatively unimportant. Others are of grave importance. Of the latter are the requirement that voters and officials shall be able to read the constitution in English and to write; that power to impose taxes on franchises and property passing by will and inheritance be given to the legislature; that the franchise be extended to women; and that the legislature be given authority "to enact laws to prevent the operations within the state of all persons and associations, trusts and corporations, that endeavor to raise the price of any article of commerce or to destroy free and fair competition in the trades and industries through combination, conspiracy, monopoly or any other unfair means." Summoned especially to deal with the problem of representation in the lower house of the legislature, the convention found a way out, which, while it preserves to the smallest unit a method of representation, also recognizes the equity of providing proportionate representation for the large towns and cities. Eight hundred representatives are necessary to the election of one representative; 2,400 inhabitants are necessary for two representatives and 1,000 for each additional representative.

Broader Conceptions of Religion

That the world has moved on and the temper of religious folk altered is seen in the call for a referendum by the people on the suggestion that the words "Evangelical" and "Protestant" and "every denomination of Christians" are to be stricken from the constitution where they limit the religious societies which the state is to foster and protect. "Christian principles" and not

"evangelical principles" hereafter are to be conserved. "Teaching of piety, religion and morality" are not to be limited to Protestant definitions of the same, and "all religious sects and denominations," rather than "every denomination of Christians," are assured equal protection of the law. The debate on the provision of the constitution intended to curb monopoly was on a high plane, reflecting the unity and depth of sentiment of the representatives of the people; and the speech of Judge Aldrich of the Federal Circuit Court, in which he advocated such action, may well be taken as a perfect expression of the sober sentiment of New England democracy as it faces the perils of the hour as the century opens out. Coming from so conservative a source and so judicial a mind the utterance was all the more significant.

The Education Bill Passed

Mr. John Morley, whom the *Spectator* has recently described as "a perfectly honest orator with a 'white light intellect,' who dare say anything that his mind conceives, and can so say it as to compel attention," has recently said that no worse day's work is ever done for the happiness and well-being of English national life than when legislation is passed by Parliament which divides one people into two great rival camps—Church and Dissent. The division is now complete. Both the Commons and the Lords have passed the Education Act, and it goes down for interpretation of its conflicting definition of authority to the county councils and local authorities. Mr. Balfour must be credited with having won additional repute as a parliamentarian by his clever tactics, if not additional respect as a statesman by his decision so to embitter domestic life at a time when national harmony is vital if future imperial welfare is to be conserved. Neither from the standpoint of the conscientious Nonconformist or the conscientious Ritualistic Anglican, nor from the standpoint of the intelligent, progressive pedagogue does the new law emerge satisfactorily. Of course in a land where outworn traditions and customs and ancient ideals of state and church are so powerful, and where the habitual method of bringing things to pass is so essentially one of compromise, the outcome is not surprising, if disappointing.

A Rebuff for Trades Unionism

The King's Bench Division of the High Court of Justice has sustained the former verdict of the House of Lords in the case of the Taff Vale Railway Company against the great trades union known as the Amalgamated Society of Railway Servants, holding the latter guilty in the sum of \$140,000 for conspiracy against the railway corporation in 1900, when by intimidation and picketing the union's officials induced servants of the railroad to break their contracts. This is generally interpreted in Great Britain as being one of the most important judicial decisions of recent years, inasmuch as it makes the trades union responsible financially for the policy and the acts which it authorizes when these conflict with law. Responsibility of this

kind is being urged on unions by some students of the labor problem in this country, and is vigorously opposed by President Gompers of the American Federation of Labor. If "union" efforts to intimidate "scabs" or to induce non-union men to break contracts are to be held as conspiracy by the highest English courts, and if the penalty for the same is to be transfer of funds from the trades union treasury to the treasury of the state, then the position of the non-unionist workman at once becomes quite different from what it has been, and the trades union's campaigns in the future will be waged with a weightier sense of responsibility.

The Australian P. D. A. At present there is a good deal of bitter feeling between Protestants and Roman Catholics in Australia. This is largely due to the incessant agitation carried on by the Romanists against the various state systems of education, and their clamor for state grants to their own schools. At election times the Roman Catholics vote solidly, and their vote is given solely with a regard to denominational interests, even when these are clearly against public interests. Some of their leading ecclesiastics have been particularly offensive in public utterances dealing with Protestantism. Add to this that Roman Catholic politicians are shrewdly suspected of considering the denomination of applicants rather than their capacity in making appointments to office, and it can be understood how an Australian Protestant Defense Association came to be formed. The A. P. D. A. has a newspaper called *The Watchman*, of which it is sufficient to say that in dealing with Romanism it copies too much the ways of the Roman Catholic organs in dealing with Protestantism. Satan cannot cast out Satan.

Thanksgiving and Consecration

The ending of the year too often moves our hearts to discontent. We are too self-centered and too little able to regard ourselves as children of the living God whose purpose cannot fail. We look upon the shadows and fail to give God thanks for light. We claim satisfaction where God provides for growth. Then it seems hard to fulfill the apostle's injunction and in everything give thanks.

Yet the habit of thanksgiving conserves all that is valuable in the past and fits our hearts to profit by the future. The thankful soul has rest in confidence and expectation, ready to receive all that God offers. In any true heart, indeed, there must be repentance in the retrospect of days gone by in view of our neglects and our transgressions. But our Father would not have us linger in the valley of repentance and humiliation when there is so much to be accomplished and enjoyed upon the heights. From that valley of humiliation the sojourner sees but the hills that close it in. From the heights of praise, our fields of work, the homeward way of the fellowship of saints, and some glimpse of the rest that remaineth for the people of God are always visible.

On that height of vision, also, the spirit of consecration dwells. Indulged discouragement will not lend itself to devotion. If only failures loom along the trodden way, with how little cheer we shall take up our cross and enter upon new days and trials! When the apostle forgot the things which were behind in order to press forward, it was never the mercies of God or the needs of the brethren, or his own experiences with the Holy Spirit in study and in ministration that he forgot, but rather the failures and mistakes, the sufferings and vex-

ations, of the ended days. The heights of praise are heights of courage. They are close to God in faith and spiritually rich and warm through gratitude. From them alone the future and the past take on their true perspective and the pilgrim way shines in the light of the joy of the presence of God.

The uncertainty of the future daunts our hearts, troubled perhaps by some great present suffering. We need some great hope and purpose to enable us to take up life again with courage and to leave us free to do our best. For doubt

and fear are clog and chain. The stress of life comes with its hurry and its fear. But he who believes shall not make haste or suffer from paralysis of dread. In consecration is true liberty, for it is full deliverance from the unmanly thought of self and full absorption into the great purposes of God. This is what the psalmist experienced when he wrote, "I will walk at liberty, because I keep thy precepts." This is what Christ foretold when he said, "If the Son shall make you free, ye shall be free indeed."

The Way of the World in 1902

History may be conceived of as "only a confused heap of facts." So thought Lord Chesterfield. Or it may be described as "a pageant, not a philosopher." This is one of Augustine Birrell's *obiter dicta*. Or it may be appraised as "the unrolled scroll of prophecy"—Garfield; or as "clarified experience"—Lowell; or as "philosophy teaching by examples"—Bolingbroke; or as "the illuminated garment of God"—Cook; or as "the fruitful soil of all valid thought"—Gordon. But howe'er conceived, "in the long range history is the great theodicy," as Dr. Gordon points out in *The New Epoch for Faith*, and it also "is the great deliverer from subjectivity," as the same interpreter wisely says. It may be well, therefore, for a time to be objective rather than subjective; to cease being parochial and to become continental in our horizon.

But what if a "long range" view be impossible? What if perforce it is a twelvemonth retrospect? Can one find a theodicy in that segment of "the illimitable, silent, never-resting thing called Time, rolling, rushing on, swift, silent, like an all-embracing ocean tide?" What is a year compared with the nine thousand years of which man has imperfect record, or the Eons of prehistoric time? Such thoughts as these compel humility and timidity as one ventures on the task of the year's appraisal.

Assuming for the time that Carlyle was right when he said that "biography is the only true history," let the mind dwell on the record of the year as it bears on God's disclosure of himself through men.

The necrologist as he scans the roll of the year's dead finds that men of an infinite variety of temperament, attainment, usefulness, insight and worth have laid down their tasks and passed on, and as they have died contemporaneous judgment has been recorded with a fullness never known before and only possible since the era of publicity which modern journalism has brought came in. When Caesar died how insignificant the number of those citizens of the Roman Empire who knew the fact or judged his worth as statesman or man compared with the multitude of scattered Britons who knew of the death of Cecil Rhodes as soon as he ceased to breathe, and had at hand data on which to base a judgment on his statecraft and his personal and official ethics. Likewise as England's greatest historian, Samuel Rawson Gardiner, and France's most prolific and iconoclastic

writer of fiction, Zola, and Germany's great pathologist and life-saver, Virchow, and Jean de Bloch, the Russian Jew whose exposition of the waste and heinousness of war so startled the chancelleries of Europe, passed on, not only their fellow nationals but the civilized world had spread before them those facts testifying to their greatness or littleness which inspired or warned those who survived.

That there have been other years when the roll of the dead bore more distinguished names must be admitted, especially of statesmen and men of letters; but a year that has enrolled on its list of departed preachers of the gospel Roman Catholic ecclesiastics as distinguished as Ledochowski, Croke and Corrigan, a Lutheran like Luthard, an evangelist like Bishop William Taylor of South America and South Africa, phenomenally popular preachers like Newman Hall, Hugh Price Hughes, Joseph Parker and T. De Witt Talmage, and scholars like Prof. A. B. Davidson and Canon Rawlinson has not been without its witnesses that God is still revered and served.

Nor is the record of the year without its deep significance in its disclosure of men who are ready to lead when occasion demands. Cuba's first president, Tomas Estrada Palma, by long residence in the United States was as providentially fitted to guide the destinies of the new republic during its stormy first year as George Washington was prepared for the tasks of his first administration by all his previous career in peace and war. In the United States combined labor and federated capital grappled in a fight over a necessity of life, and the public saw its rights in the premises ignored by combatants whose common spirit was a spirit of potential if not actual anarchy. Remedial action was thwarted either because of lack of formal law to which to appeal or because of the existence of law born of an era when competition and not combination was the social and industrial ideal. Taking grave risks the youthful President of the republic stepped in, nominally unofficially, and with the wand of arbitration, rather than with the sword of the military, brought a truce, and by so doing won international renown and established a precedent already appealed to for sanction by heads of European states in similar exigencies.

France, determined to settle once for all the supremacy of the state over the

church in matters vital to the education of her youth, found in M. Combes a man who could carry out relentlessly the legal processes necessary to teach the monastic orders that while France is still Catholic she is not Clerical. Spain's young king, Alphonso XIII., came to the throne after years of coddling treatment calculated to unman him, and at once the ancient land, formerly so mighty and still so proud, knows that in her young king she has a modern man to reckon with; and it may be that in Spain as in Italy we are to see a renewal of wealth, culture and glory as the fruit of wise kingship and domestic thrift.

In England, old and trusted Liberal leaders in the House of Commons proving faint-hearted in the fight which Nonconformity has been forced to wage for conscience' sake against the partnership between Anglican prelate and Tory squire, forth from the ranks of Welsh Baptists stepped Lloyd-George, who has waged a fight of interpellation, obstruction and heavy-weight parliamentary polemics which has compelled from his foes the admission that his equal as a leader of the Opposition has not been seen since the days of Gladstone. The Anglican Church drifts on toward Rome, and out from the ranks of historic Westminster's clergy steps Canon Henson, denouncing the sacerdotal trend of his church, pleading for recognition of the Nonconformists and for Christian unity in order to overcome evils, domestic and imperial, which, by the admission of Great Britain's most keenly attuned ethical leaders, the empire faces.

Justice Gray retires from the Supreme Court bench and later dies, and the opportunity of putting on that august tribunal a man with the modern point of view of institutional origins, with the social and humanistic spirit as over against the individualistic and property point of view, comes to the President of the United States, and he selects Oliver Wendell Holmes, chief justice of the Supreme Court of Massachusetts. St. Louis needs purging from indescribable civic filth and political corruption, and an unbribable, remorseless district attorney, Joseph Wingate Folk, glides into office and, *mirabile dictu*, bribe-givers as well as bribe takers by the score among the wealthy and loftily placed as well as among the common venal political parasites of the community have had to go to jail or prison.

In short the story of the year shows that new occasions and new duties have

not been without the men for those duties:

And statesmen at her council met
Who knew the seasons, when to take
Occasion by the hand, and make
The bounds of freedom wider yet.

"Life is not dated merely by years. Events are sometimes the best calendar," said the Earl of Beaconsfield. Judged by its events, what of the year?

From the Briton's standpoint, of course the incomparable happening, transcending even the coronation of the king, has been the termination of the South African War; from the Frenchman's, the enforcement of the Law of Association against the monastic orders; from the German's, the enactment by methods bordering on the unconstitutional of a new tariff schedule; from the Hollander's, the preservation of the life of the young and adored queen; from the Russian's, the never ceasing battle between liberalism and conservatism with the czar as a shuttlecock; from the Italian's, the grapple of the king and the ministry with the economic evils which give birth to anarchy and socialism; from the Turk's, the finesse necessary to play off German against Russian and keep a whole skin; from the Indian's, the administrative reforms wrought by the viceroy and the bettered financial condition of the empire; from the Chinaman's, the restoration of cities to Chinese rule, the new trade treaty with Great Britain, and the clash between old and new ideals in education and government; and from the Japanese's, the alliance with Great Britain, and tutorial oversight of China.

For the Australasian the fact of facts has been reaction against the Federation; for the Canadian, the striking industrial development of the Northwest by capital and by settlers from the United States; for Cuba, the setting up and operation of the republic; for Mexico, the problems caused by the decline in value of silver; for Hayti and Venezuela, the revelation of an end of the patience of European Powers with their impunctuality and lack of veracity; for Chile and the Argentine Republic, assent to arbitration of boundary disputes that threatened to lead to war; for Peru, equal rights granted to Protestants.

As for ourselves, the deepest emotions and most serious thoughts have been aroused by aggressions of accumulated capital and organized labor, by the apparent impending doom of individualism, if not of individuality, and the coming on either of socialism or of what has been aptly called "benevolent feudalism," but feudalism none the less if under new forms, the haunting question being whether democracy is to survive, is to adapt itself to changed economic and industrial conditions—in short, whether the state or its creatures—the corporations and the trades unions—is to triumph.

M. Jules Siegfried may with truth tell, as he does in the December *International Review*, of his astonishment at finding the American wage-earner so satisfied with his lot, so indifferent to bettering it by resort to politics, so unlike the French artisan in revolutionary spirit. Speaking broadly, he unquestionably describes a fact. But it seems to us he reads very imperfectly the happenings of the past year and the recent growth of the social-

ist vote in this country who does not see both in the artisan and middle classes a decided trend toward socialism and increased disposition more and more to make states of economic condition bases of political alignment.

To the lover of peace and concord the most outstanding facts of the year are the settlement of the strife in South Africa on terms which, while they insure British supremacy in South Africa, do not unduly humiliate the valorous Boers; the compact between Great Britain and Japan calculated to preserve China's autonomy and establish peace in the far East; formal ending of the strife between the United States and the Filipinos and declaration of amnesty to all prisoners held for political offenses; the Pan-American Congress's decision to bring Latin-American countries within the range of the jurisdiction of The Hague Arbitration Tribunal; Chile and the Argentine Republic's reference to Great Britain as arbitrator of their prolonged boundary dispute; Great Britain, Germany and Japan's decision to refer to The Hague Tribunal the determination of a vexed issue involving taxation of foreigners' property in Japan; and last, but not least, the first formal award of The Hague Court in the case made up by the United States and Mexico involving the Pious Fund, in which the court awarded its decree to the United States.

Nor should the undisputed acceptance of the king of Sweden's decision in Germany's favor, and M. Asser's decision in the United States' favor in cases involving the conduct of Great Britain and the United States in Samoa, and of our sealers in North Pacific waters be omitted. And as the year closes a striking illustration of increasing international amity is seen in the willingness of united Europe to trust to the President of the United States the settlement of the grave issues involved in their justifiable and hitherto unsuccessful effort to collect claims long due their subjects from Venezuela.

It is clear that the world has entered on an era of international litigation. Resort to force there still will be at intervals, but less frequently than formerly.

Turning to affairs more strictly our own, the year's record has made increasingly apparent that the dominant passion in this country just now is the wresting of wealth from the earth and then using it for æsthetic, educational and philanthropic ends, not omitting of course to better conditions of daily life, to provide for old age, to set aside reserve capital.

This material increment is reflected in the unprecedented balance in the national treasury, in the volume of the transactions of the bank clearing houses, in the total of deposits in banks—national and savings, in the dimensions of the export trade, in the freight proffered to and carried by the transportation agents, and in the purchasing power of the average citizen. That there has been reckless and criminal inflation of stock in many of the great corporations which have been floated, and that there are signs in the sky which make not a few students of finance at home and abroad doubtful as to the future, is true. But when all is

said the fact remains that for the wage-earner, the producer and the manufacturer it is an era of prosperity. For the salaried and strictly consuming class, however, it is a time of relative stringency.

We said that it was a time when wealth was being used for æsthetic, educational and philanthropic ends. Both legislators and private citizens are realizing as never before the need of devoting money derived from taxation or from industry to the adornment of communities. And nowhere is this altered point of view better seen than in Washington, the national capital, where both the Capitol and the White House during the past year have been altered and adorned in conformity with the best advice to be had, and where Congress, the district commissioners and an expert commission of architects, sculptors and artists have joined in planning for such Federal expenditure for buildings, parks, riverways, etc., as will make Washington in due time an incomparably beautiful city. The State of Pennsylvania's selection of Messrs. E. A. Abbey and G. G. Barnard to adorn the new Capitol at Harrisburg with mural paintings and sculpture, they being given absolute control of the work, is another straw showing how the tide is running. The steady stream of gifts to art museums of such collections as the Garland collection of Oriental porcelains, given to the Metropolitan Museum in New York by Mr. J. Pierpont Morgan, indicates what private donors are doing for communal life, and were the absurd tariff on works of art removed very valuable collections from Europe would at once find their way to private and public collections in this country.

Cecil Rhodes's bequest of a large sum by which students from Germany, the United States and the British colonies may be provided with higher education at Oxford University shows that he, at least, had prescience enough to realize Great Britain's clamant need of men who can imitate American millionaires in their benevolent interest in maintenance of education. While more romantic in some of its aspects than the year's record of either Mr. Carnegie or Mr. Rockefeller, it is doubtful whether Mr. Rhodes's bequest will prove as practically effective as Mr. Carnegie's gift of \$10,000,000, the income of which, distributed by trustees, is to aid special investigators of high rank in our institutions of learning, or as effective as Mr. Rockefeller's determination to back unreservedly the General Education Board, which has for its object reduction of Southern illiteracy, encouraging Southern efforts to self-help, co-ordinating Northern charity, and in wise ways solving, through diffusion of intelligence, the racial, political and economic problems of a section much needing advice and sympathy.

In other ways it has been a notable year among educators. The stream of gifts has poured into college and university treasuries with its wonted volume, extorting the envious admiration of foreigners studying our life. Johns Hopkins University, West Point Academy and Bowdoin College have had commemorations of completion of definite periods of honorable academic activity

which have been memorable functions, whether viewed from the educational or scenic standpoints. Columbia, Princeton, Northwestern and Kansas Universities and Williams, Oberlin, Iowa and Pomona Colleges have elected or installed new presidents, the new executives being men of more than average character, attainment and competency, and their inaugurations being the occasion of deliverances on educational and civic themes which have stimulated widespread discussion. For it is apparent from the drift of these inaugural messages, and from notable speeches by Presidents Eliot of Harvard, Hadley of Yale, Schurman of Cornell and Harper of the University of Chicago, that an era of reconstruction of curricula is at hand, and that the relations between secondary schools, colleges, universities and professional schools are to be the theme of variant and intense debate during the coming decade.

But fortunately the matter will not be complicated by any miserable sectarian or caste strife, such as has disgraced English and French efforts in educational reform during the past year.

The year has been notable for the number and eminence of the visitors to us from other lands. Royalty in the persons of Siam's crown prince and Prince Henry of Prussia has favored us with its presence, and our guests have no reason to complain of the generosity of their hosts. If they failed to learn much from us it was not because we did not reveal ourselves. France has sent us not only the distinguished group of men who came to the unveiling of the Rochambeau statue in Washington, but we also have had with us great educators like M. Alfred Croiset, and students of social phenomena like M. Mabillean. From Great Britain have come Lord Kelvin, the eminent scientist, on business and on learning bent; Mr. J. St. Loe Strachey of the *Spectator*, who has returned home even better informed than before respecting our politics and none the less our friend, we trust; Mr. Michael Sadler, an eminent English educational administrator, who taught us much, as well as gained knowledge for himself as he went about inspecting our educational system; Mr. Alfred Moseley and his large *entourage* of English mechanics, to whom he has been revealing the inwardness of our successful mechanical and industrial rivalry with Great Britain as he has taken them about the country studying our factories, furnaces and shipping centers.

From Austria we have had the marvelous exponent of bloodless surgery, Dr. Adolf Lorenz, who not only has made the lame to walk, discriminating not between the rich and the poor, but also has taught the surgeons of this country much, as he has given demonstrations of his skill and his beneficence in many of our chief cities. Last but not least we have had with us for a time the greatest of Asiatic statesmen living or dead, Marquis Ito of Japan, and as well Count Matsugata, Japan's great official financier, and Baron Shibuzawa, her renowned capitalist and shrewd promoter of industrial enterprise. In contemplating such a list of visitors one cannot but realize that it means much for us as well as for them that they have been with us. They all are

people with influence. They return to their homes to form opinion which will shape governmental, academic and personal attitude toward us as a people. They are in a sense shuttles carrying threads back and forth which sooner or later will work out the divine design of international harmony and mutual racial understanding.

There have been other twelvemonths more notable in science, pure and applied. M. Marconi has demonstrated that wireless telegraphy across the Atlantic Ocean is possible. Professor Loeb's researches in physiological chemistry have given him international renown. Possibly at his new post at the University of California, with the equipment there to be provided, he may get even nearer the mystery back of life. Attempts to reach the North Pole have had the customary fate, but have resulted in the collection of valuable new scientific data. Evidence accumulates that longevity is increasing, as disease is recognized more and more as due to infection with bacteria and to be combated by greater cleanliness, better nutrition, larger supplies of pure air and by immunity through inoculation.

In the world of literature attention centers on France's notable celebration of the centenary of Victor Hugo, a revelation in its most insignificant detail of the precision and taste of the French mind when called upon to arrange such a ceremony. Fecundity rather than high quality must be said to be the characteristic of the output of the year. Of books of information there is a deluge; of books of entertainment a stream; of books of inspiration a rivulet. And yet be it noted that of all French books read by Americans during the year the one with the largest circulation undoubtedly has been Charles Wagner's *Simple Life*; the book of all books by English authors read on the Continent and in this country by men of learning has been Fairbairn's *Philosophy of the Christian Religion*, and the best known American books in circles of thoughtful Europeans have been *The World and the Individual* by Prof. Josiah Royce and *The Varieties of Religious Experience* by Prof. William James. No record would be complete which did not chronicle with satisfaction the completion of three such works of reference as the *Hastings' Bible Dictionary*, the *Cheyne Biblical Encyclopedia* and the new edition of the *Encyclopedia Britannica*.

Elsewhere we chronicle the important ecclesiastical happenings and religious movements of the year. To say whether it has been chiefly a year of disintegration or co-ordination, of analysis or synthesis, requires a wider range of knowledge and finer powers of discrimination than are possessed by us. A world-view of a world's religious life is infinitely more difficult than a world-view of any other phase of man's activity, precisely because religion is so subtle and illusive a thing. Here will be found progression, there retrogression; here analysis, there synthesis; here mysticism, there rationalism. Never was the task of the clergyman, the religious journalist, the reformer more difficult, and never easier. Two facts alone emerge with sufficient certitude to make gen-

eralization safe. Religion on its creeds and institutional side is undergoing profound modifications in Asia, Europe and North America. Religion on its personal side is unabated in volume, is becoming simpler in expression and is being both lived and defined more and more in terms of feeling and of will.

In Brief

Next week: the Phillips Brooks Number. Already extra copies of the notable issue are being ordered.

"God help the rich: the poor can beg." This is the coal situation in a nutshell.

The honor of being William Belden Noble lecturer at Harvard this year has fallen on Dr. Washington Gladden.

Letters in the *Transcript* indicate that a strong sentiment is developing to save the Park Street Church spire from destruction. Boston cannot afford to lose it.

Both Portland, Oregon and New York city have had revelations during the past week of the gambling propensities of some of their reputed respectable citizens.

It may be significant of the Harvard attitude toward Presbyterianism as embodied in the moderator of the last General Assembly that thirty students stood on the steps of the indoor fire escape to hear Dr. Henry van Dyke preach the other Sunday.

Testamentary bequests for religious, educational and charitable purposes in England this year have amounted to \$22,500,000. Our record surpasses that, and we have not been piling up reserved capital or breeding a class of donors as long as the motherland has.

Why do so many of these war scares happen along just when we are celebrating anew the advent of the Prince of Peace? Perhaps to emphasize the one abiding source of good will among men and among nations.

The death of Principal MacVicar of the Presbyterian College, Montreal, Canada, removes another of the large figures of Scotch ancestry who have made the Presbyterian name honorable throughout Canada during the last generation.

All the Methodist Episcopal preachers of Chicago are to exchange pulpits on the morning of Jan. 11, and are to preach on the Holy Spirit. A fine idea. It shows a spirit of fellowship and makes a united appeal to the laity on a vital theme.

The *London Examiner* announces the resignation of Rev. W. J. Woods from the secretaryship of the Congregational Union of England and Wales. Mr. Woods has held this office for a decade and the union will not seem the same without him. But perhaps he will be persuaded to remain if his duties can be lightened.

A willing good-bye to the year that was marked by the Pelee tragedy and the great coal strike. A reluctant good-bye to the year that brought Marconi to the front and Dr. Lorenz to these shores and the big gifts to education and a Christmas stocking crammed with blessings for almost every mother's son of us.

The great Nile dam just opened, in its contrast with the pyramids, illustrates the difference in character between the twentieth century or more before Christ and the twentieth century after him. The great pyramids are useless monuments of men whose names were long ago forgotten. The dam will bring food and prosperity to millions of people.

Now are the times when virtue and vice

pay tribute to the habit of charity. In several cities we have noted action by politicians and political organizations intended to relieve the distress due to scarcity of coal, which action all feel confident is due to ulterior motives. The family which now receives fuel will be expected to vote as the donors dictate.

Following the example of some of our widely read contemporaries, we are printing the index to the volume of *The Congregationalist* just closing upon a separate leaf. We shall be glad to send this page to any subscribers who bind their papers or otherwise preserve them, but we felt that the majority of our readers would prefer to have us fill this space in our regular issue with current matter.

The statistician of the Department of Agriculture testifying before a House Committee last week as to the statistics issued annually by that bureau of governmental activity, purporting to forecast the size of crops of grain and cotton, practically admitted and charged that the farmers and planters deliberately underestimate the size of the crops and lie in the statements they send in to the department in order to "bull" the price of the soil's output.

For the benefit of a few Gloucester fish merchants Senators Lodge and Hoar of Massachusetts plan to defeat a treaty between Newfoundland and the United States which would benefit not only a majority of the citizens of Massachusetts but of the United States. It is this local, sectional and individual selfishness, abetted by senatorial recreancy, which tends to bring into disrepute our credit as a nation in the matter of trade compacts.

Good roads are as great civilizers as schools and libraries, and add to the comfort of the people as really as hospitals and homes for the aged. Therefore we heartily second the suggestion of M. F. Dickinson, Esq., in a recent address before the Massachusetts Board of Agriculture. He said that a gift of a stone bridge, or a beautiful street, or a well paved road in a town by one of its loyal sons would fitly commemorate the name of his family. The state practically makes savings banks trustees of funds and endowments for such purposes. These funds cannot be withdrawn and the income is permanently secured.

The death of ex-Attorney General Knowlton of Massachusetts removes not only a very able lawyer but a very loyal Universalist layman, who, with all his numerous responsibilities, clung to the opportunity of serving the church in New Bedford as Sunday school superintendent. Gen. Wagner Swayne of Brooklyn, N. Y., who died last week, had a noble record both as soldier during the Civil War and reconstructor of the South after the war. He established what is now Talladega College. He was a prominent layman in the Protestant Episcopal Church, especially active in forwarding its missionary activity.

A Worcester Installation

Warm friendliness and concord in action marked the proceedings connected with the installation of Rev. F. J. Van Horn at the Old South Church, Worcester, last week Tuesday. He was frankness itself in stating his religious beliefs, his half hour paper showing that he moves on from one position to another as new light comes from his thinking and experience. He said he believed in God primarily because his father did, in Christ primarily because his mother did, and in the Holy Spirit primarily because his teachers at Oberlin did; but no one who heard his paper through could believe that Mr. Van Horn, however much he may be indebted to others for the origins of his faith, would rest content until he has woven them into the fabric of his own thinking.

He admitted that he might not hold some of the views presented even on the following Sunday; and from that point of view, and because of his artless and straightforward manner and his evident grip on the fundamentals of the gospel, conservative members of the council heard with more serenity than they otherwise might his declarations that he



inclined to look upon Christ as the first of all created beings, and that his drift was toward the acceptance of conditional immortality as the best solution of the eschatological problem. Dr. McCullagh intimated plainly to Mr. Van Horn that his position respecting the person of Christ was nearer Arianism than Athanasianism. But the young man smiled back at his interlocutor and blandly remarked, "I suppose men have been burned for saying just this thing." Yet in the end Dr. McCullagh appeared to be as ready as any of the brethren to vote in hearty approbation of the candidate.

The installation exercises befitted the dignity and standing of this ancient church. In addition to the effective participation of local clergymen, Rev. Messrs. Hitchcock, Phillips and Lewis, Rev. W. L. Tenney, a former comrade of Mr. Van Horn's at Oberlin, came down from North Adams to give him the charge, while Secretary Daniels of the American Board came from Boston to offer the prayer. The Old South choir contributed to the impressiveness of the service and the sermon by Rev. G. Campbell Morgan was appropriate and strong. Mr. Van Horn begins his pastorate with every omen favorable. The fact that when he was called by an affirmative vote of 348, with no dissentients, indicates harmony and enthusiasm within the church; and the fact that last Sunday the church gave the largest offering in its history to the American Board testifies both to its present resources and its willing mind.

A Dinner and Its Sequel

BY H. A. B.

The dinner was in the magnificent ballroom of the hotel Waldorf-Astoria in New York city one evening last week. The feast was of the approved Waldorf pattern, minus cigars and champagne. Seated at the tables were nearly 300 men in evening dress, representing the substantial business and professional interest of the city. Ministers were not numerous, though the stoutening form of Dr. Jefferson of Broadway Tabernacle and the round, youthful face of Dr. J. Ross Stevenson of Fifth Avenue Presbyterian Church were to be seen among the guests at the table of honor. The presiding officer was Dr. Lucien C. Warner, the successful manufacturer, while on the floor the diagram showed places reserved for such solid business men as Robert C. Ogden, D. W. McWilliams, R. M. Colgate and James G. Cannon. From the gallery handsomely gowned women looked down on the brilliant scene.

Prominent among them were Miss Helen Gould and Mrs. Russell Sage.

A hint of the postprandial exercises was afforded in the little leaflet which kept friendly company with the menu at the plate of each diner. This leaflet was entitled *Supervision and Extension in Work among Young Men*. As one turned the leaves he discovered a recapitulation of Y. M. C. A. activities throughout the world. So this is what this notable assemblage and these delicate viands are for! The secret is out, and why shouldn't the children of light be as sagacious as the children of this world? Why not utilize oysters on the half-shell and fancy shapes of ice cream in behalf of a good work? This at least is the view of the matter taken by the International Committee of the Y. M. C. A.; and for ten years its annual dinner has summoned from cities at a distance leading Christian workers to join with friends on the ground in celebrating a completed period of fruitful action, and in devising larger schemes for days to come.

When the invitations were sent out emphasis was laid upon the distinguished guests, and all announced were there: Major-General Young, erect, benign, modest, but outspoken in his appreciation of what Y. M. C. A. methods are doing for our American soldiers; Lucius Tuttle, president of the Boston & Maine Railroad, an ardent friend of railroad association work, and pronouncing it one of the convincing tokens of the times that the religion of the Sermon on the Mount is gaining proper recognition; Com. H. B. F. Macfarland of the District of Columbia, direct from close intimacy with the highest and best in government at Washington, not only bringing the salutations of his superiors in office, but manifesting his own warm Christian spirit—such men as these lent distinction to the occasion.

Felicitous as were their addresses, the dominant impression was made by the series of half a dozen ringing ten-minute speeches by the members of the International Committee's force of workers, Messrs. Smith, Michener, Pratt, Millar, Hicks, Lougee and Hutton. Their straight-fung words opened windows into large areas of activity: into the educational department, with its nearly 30,000 students utilizing evening hours for intellectual culture; into the army and navy department—a work leaping forward and producing results in brick and mortar and in transformed characters at scores of posts in this country and abroad; into the promising work among colored men, where nine associations already own buildings; into the splendid student work in this and other lands, generated by Mott and his efficient aids; into the hitherto untitled field of work for men employed in industrial concerns, by means of which large employers of labor, like Senator Proctor of Vermont, are being induced to erect special structures and to manage them on Y. M. C. A. principles; into the distinctively religious work to which all lines of activity, physical, industrial and intellectual, are contributory, and which is being strenuously pushed this winter in a number of leading cities through great mass meetings conducted by Mr. F. B. Smith and his colleagues. Indeed, Mr. Smith's words at this banquet stand out prominently in the retrospect of the many good things said: "You are going to see, if you live, gentlemen, during the next ten years such a spiritual movement as this country has never before witnessed."

It was well on toward midnight when the company dispersed, and it will be well on into the century before the seed planted that evening ceases to bear fruit. One gift of \$2,000 was directly traceable to the banquet last year; and he would be a bold prophet who should undertake to estimate the financial results of this meeting of men accustomed and able to give generously. A still bolder prophet would be who foretold the spiritual aftermath. In both particulars, indeed, the sequel of this dinner will be a continued story.

Christian Events and Movements in 1902

A Denominational and Interdenominational Recapitulation

No sweeping revival or extensive combination of Christian forces or remarkable events on foreign missionary soil like those in China in 1900 have marked the closing year. On the other hand a reasonable degree of activity and a good measure of achievement have characterized the different denominations, while in the field of united Christian enterprise there have been significant and promising developments. The largest relative growth in membership has been with the Disciples and Lutheran bodies.

THE CONGREGATIONALISTS

Efforts to reorganize and co-ordinate the six national benevolent societies have continued and registered fully as definite results as at any time since the agitation began. The Congregational Home Missionary Society has been placed on a basis of membership which provides for delegates from each state association in the country, instead of from individual contributing churches as heretofore. The American Missionary Association has taken steps in the same direction. Both the American Board and the Home Missionary Society have impressed into administrative service young men carefully trained in the field of international Y. M. C. A. activities. The Board has chosen Mr. Harry Wade Hicks and the Home Missionary Society Mr. Don M. Shelton. A new secretary of ministerial relief has been selected by the trustees of the National Council, now in charge of the general fund for that purpose. He is Rev. William H. Rice, recently of Newark, N. J., and steps are being taken to adjust the national movement to the various state bodies which dispense aid to needy ministers and their wives and families. Dr. L. H. Cobb has resigned on account of ill health the secretaryship of the Church Building Society, after over twenty years' service.

The theological seminaries have made some changes in the personnel of their teaching staff, the new accessions being H. W. Hulbert, D. D., to Bangor, Rev. L. B. Crane, D. D., to Chicago, and Mr. Charles S. Thayer to Hartford. Yale Divinity School has shortened its course to two years, for those of its students who have adjusted their studies in the Senior academic year at Yale to the curriculum of the divinity school.

Two famous down-town strongholds of Congregationalism are in a transitional state. Broadway Tabernacle in New York is worshipping in a hall while its new building is being erected. Park Street, Boston, though it has accepted the offer made for its property, will occupy its present edifice during the coming year.

A deputation of two English ministers, Dr. H. A. Rowland and Rev. J. D. Jones, and two laymen, Messrs. Edward Smith and F. S. Lambert, have visited the Canadian missionary field, and on their return conferred in Boston with American leaders of home missionary work.

The note of denominational advance has been struck effectively at different times during the year, notably by Dr. Bradford in his address in January to the churches, Dr. Gordon in his sermon before the Massachusetts General Association at Plymouth and by Dr. Gladden in his address before the Ohio Association.

THE BAPTISTS

Large additions have been made to the funds of Newton Theological Institution, Chicago and other Baptist educational institutions. A desire for closer relationship between the denominational missionary societies continues to manifest itself through the discussions of the annual convention and in other ways. At present a committee of fif-

teen is considering the question of closer co-ordination and co-operation. Another committee of seven, appointed by the three chief societies, is directing its energies toward developing proportionate and more generous giving.

The death of Rev. Thomas J. Morgan, L.L. D., created a vacancy in the corresponding secretaryship of the American Baptist Home Missionary Society, which was followed by the election of Rev. Henry L. Morehouse, D. D., who had been field secretary of the organization, his place in turn being taken by Rev. E. E. Chivers, D. D., who had been pastor of the Sixth Avenue Baptist Church in Brooklyn. The vigorous Baptist Young People's Union, at its meeting last summer, chose Rev. Walter Calley of the Bowdoin Square Tabernacle, Boston, for its general secretary, and he is now engaged in strengthening and unifying the forces throughout the country.

THE EPISCOPALIANS

Missionary interest has grown decidedly in volume and intensity. The recent special Advent meetings in New York city in Carnegie Hall and elsewhere are one token. Another is the actual beginning of church work in the Philippines, with a good-sized Cathedral Fund as a nucleus. Bishop Brent is in charge of this undertaking, while Porto Rico has been brought under the supervision of another newly consecrated bishop, Dr. Van Buren. Moreover, a plan of apportionment for raising funds for missionary purposes has gone into effect, \$600,000 being sought for foreign missions for the current fiscal year, while the recent Philadelphia Missionary Council went so far as to favor the raising of \$1,000,000 during the ensuing year.

Hawaii has been transferred from English to American jurisdiction and placed under the care of Bishop Restarick. Polish Catholics, through Bishop Kozłowski, have applied for recognition and intercommunion on the part of the bishops of the American church.

The movement to change the name of the church by dropping out the words "Protestant Episcopal" from the title-page of the Prayer-Book, or substituting some other name, is probably gaining strength, having been discussed in local dioceses, and votes in several instances have been taken favorable to a change. The difficulty seems to be to select a more satisfactory title, none of the substitutes proposed, like the American Catholic Church, the American Church or the Church in the United States, seeming to find universal favor. No definite step can be taken before the General Convention of 1904.

THE METHODISTS

The great Cleveland rally last November, the first popular mass meeting of the church, focused home and foreign missionary interest and contributed a powerful impulse to aggressive work. The special money-getting enterprises comprised in the Twentieth Century Fund undertaking have registered a notable success, the twenty-million-dollar mark having been passed. One outcome has been the clearing up of church debts amounting to \$9,000,000 in a number of cities.

The Northern and the Southern bodies which bear the appellation Methodist have come closer together, and a committee is now at work preparing a common hymnal. In Shanghai publishing interests have been merged, and other desirable combinations are to be made in Mexico and elsewhere.

As respects internal affairs the voting on the new constitution showed more than the necessary three-fourths in favor. This constitu-

tion admits women to the General Conference and gives greater privileges to laymen. Quite a little flurry, though local in its scope, was created by the published statements of Professor Pearson of Northwestern University with regard to doctrine. As it was soon evident that his views touching the miraculous did not accord with the general sentiment of the church, he resigned his position. The denomination, like the Baptist and Congregational, is considering the problem of its missionary societies, and has a committee of fifteen at work on the problem of consolidating several of the smaller societies.

THE PRESBYTERIANS

The chief outstanding event has been the adoption by the General Assembly, with only two dissenting votes out of 657, of a brief statement of the Reformed Faith, which had been unanimously approved and submitted by a committee of revision composed of persons representing all schools of thought in the denomination. In addition the Assembly sent down to the presbyteries overtures for a declaratory statement as to chapters three and ten of the Confession and adding chapters on the Holy Spirit, the love of God and missions. Already nearly half of the 237 presbyteries have voted in the affirmative on the overtures, and of these fifty were opposed in whole or in part to the revision of 1892.

During the latter part of the year the evangelistic movement in the church has quite overshadowed the revision movement. It received a powerful impulse from the large gift of John H. Converse of Philadelphia and others. Rev. J. W. Chapman was eventually led to resign the pastorate of his New York church, in order to direct the movement. He has headquarters in the Presbyterian Building in New York, and keeps a force of office workers busy, communicating with various centers and furnishing helpful literature and serviceable suggestions, while he makes frequent trips to different cities with a view to co-operating with local pastors. In the West, particularly, the evangelistic movement has taken deep root, and good results are already reported. The three keynotes of this forward movement are: (1) individual work for individuals, (2) special work in each of the particular congregations, (3) the appointment of Decision Days for Sabbath schools and congregations. The next Decision Day has been fixed for Feb. 1, 1903.

In the field of missions the notable events are the establishment of a new presbytery in Porto Rico and another in China, that of Hainan. The Twentieth Century Fund of the General Assembly amounts to a total of \$7,600,000, \$5,300,000 of which was expended on home objects. More than 1,000 churches paid all their indebtedness. The secretarial force has been strengthened by the accession to the Home Mission Board of John W. Baer, former secretary of the United Society of Christian Endeavor, and of Mr. David McConaughy, formerly of India, as the new forward movement secretary of the foreign board. Princeton Seminary has received the munificent gift of \$1,500,000.

UNITY AND FEDERATION

Representative Methodist Protestants have intimated to the standing committee on unity of the Congregational National Council, that a proposition looking toward the incorporation of the Methodist Protestants into the Congregational body would be looked upon with favor. This unofficial overture has met with a cordial reception at the hands of the Congregational committee, of which Dr. William Hayes Ward is chairman, and the whole subject is likely to be thrown into the arena.

of discussion, leading perhaps to definite action. The United Brethren are also disposed to unite with some body with which affiliation might naturally be made. The federation movement makes headway in certain states, notably New York and Ohio, half a dozen prominent denominations co-operating.

THE Y. M. C. A.

Thirty-eight new buildings, costing in the aggregate \$2,000,000, were erected and thrown open to the public. Among them were the splendid structure in New Haven, the naval building in Brooklyn, the gift of Miss Helen Gould, costing \$450,000, and buildings at Norfolk, Newport and at army posts under sanction of Congress, Earl Hall at Columbia University and the four-story building in Shanghai, China. An encouraging beginning has been made in the direction of special plants and agencies in great industrial concerns, like the \$30,000 marble building which Senator Proctor of Vermont is erecting for his 1,200 employees. Railroad work has been developed until now companies controlling eighty-one per cent. of railway mileage in America co-operate in efforts for the physical, intellectual and moral betterment of their employees. The latest development has been the extension of the department to include street railways, and already Rochester and Brooklyn present striking instances of successful work and extensive equipments.

A signal achievement has been the completion of the first million dollars toward the endowment of the International Committee. Eleven more trained secretaries have been sent out to direct foreign associations, making about thirty now in different parts of the world. Summer headquarters have been established at Silver Bay on Lake George, where a series of profitable meetings attended by hundreds of workers was maintained. A good-sized American delegation attended the World's Y. M. C. A. Convention at Christiania, Norway.

The student side of association work grows apace. From the great Toronto volunteer convention, the most remarkable religious gathering of the year, went forth impulses that will lead ultimately to a large increase of foreign workers. Mr. Mott's last trip around the world is still bearing fruit at many centers of student life, and he contemplates journeyings the coming year that will serve to cement more strongly the ties that bind Christian students together the world over.

THE SUNDAY SCHOOL

No recent year has witnessed so much discussion with regard to the material and the methods employed in Sunday school instruction. The Denver Convention of the International Sunday School Association did not see fit to sanction even optional use of the advanced course suggested by the lesson committee of the organization. To meet the demand thus left unsupplied the American Institute of Sacred Literature, through its Council of Seventy, has initiated the sending out of a call for a convention in Chicago early next year of educators and Sunday school workers who desire to have the scope and quality of religious education offered American youth today extended and improved. This call has been signed by over 400 prominent men in all fields of educational and Christian work, and the convention is likely to be one of the most notable religious gatherings of the coming year. Meanwhile, other systems now on the market, like those of the Bible Study Union, have been pressed anew upon the attention of the Christian public, while quite a number of private publishing undertakings have come to the surface in different parts of the country and proved more or less serviceable to their respective constituencies. At its meeting in Philadelphia, Oct. 28, the Executive Commission of the Alliance of the Reformed Churches holding the Presbyterian system, and comprising

2,200,000 communicants, appointed a committee to prepare an advanced course of Sunday school lessons supplementary to the International series. The era of independent initiation and experimentation seems to be upon us, issuing doubtless eventually in a large modification of existing material and methods. Coincident with the intellectual activity in Sunday school lines is the development of practical activities through the well-systematized instrumentalities of the International Association, now efficiently conducted by the new chairman of the executive committee, Mr. W. N. Hartshorn, who succeeds the late Mr. B. F. Jacobs.

CHRISTIAN ENDEAVOR

As a result of another extended European tour of President F. E. Clark, there is a national organization in every country of Europe, with a secretary in the field. Before Mr. Baer resigned the secretaryship, he took a journey of 18,000 miles through the distant West, which brought cheer and gave guidance to the forces of the organization in that section of the country. Field Secretary C. E. Eberman has been traveling almost constantly in the Eastern and Southern districts, and these various tours of visitation on the part of the leading officials have done much toward the perfecting of the organization. During the last few weeks President Clark and other national and state officials have been holding rallies in a number of cities, the local pastors and other workers co-operating.

EVANGELISTS AND TEACHERS AT LARGE

There seems to be an increase in the number of men who deem it best to detach themselves for a longer or shorter time from their local posts in order to serve the Church Universal. Rev. F. B. Meyer has been almost constantly on the move, visiting countries as far apart as America, Russia and Jamaica. Rev. G. Campbell Morgan, while his family abides in Northfield, is in great demand for campaigns in English and American cities, and responds to as many invitations as he can. Pres. Charles Cuthbert Hall of Union Theological Seminary is now in India, giving lectures before the educated classes. Dr. Pentecost has been sent by the American and Presbyterian Boards to hold meetings in China, Japan, the Philippines and India. General Booth has been in America for two months and will remain until the middle of next February, stimulating and directing Salvation Army zeal. Less extensive journeyings but productive of good results in many ways may be credited to Britishers like Rev. John Kelman, Rev. W. G. Horder, Rev. George Jackson, Rev. C. F. Aked and Lady Henry Somerset, all of whom have been welcomed to America during the twelve months just closing.

ACROSS THE WATER

Congregationalists discussed respectfully, but not always sympathetically, the late Dr. Joseph Parker's scheme for a united Congregational church, but no notable steps toward its consummation have been taken. The London Missionary Society has had a severe struggle with an overwhelming debt, necessitating sharp retrenchments. The Gainsborough church, with the aid of a generous gift from America, has dedicated a John Robinson Memorial Church.

Prof. George Adam Smith and his last volume were the occasion of an animated debate at the assembly of the United Free Church of Scotland, but the attempt to institute proceedings against him for alleged heresy was defeated by a vote of 534 to 263. English Wesleyans have had a similar problem on their hands in the person of Prof. Agar Beet, his point of offending, however, being unusual views touching the future state, and not, as in the case of Professor Smith, matters of Biblical criticism. On a vote of 329 to 235 Professor Beet was permitted to remain in his chair at Richmond College with the understanding

that he shall not give to the public any more books embodying his ideas. The Methodists have taken a splendid forward step in the acquisition of the Royal Aquarium and Imperial Theater in London, nearly opposite Westminster Abbey. On this site, embracing two and a half acres and costing over a million and a half dollars, they will erect a group of denominational buildings designed to serve as a center of their various interests, and designed also to furnish ample facilities for the West London Mission, which has heretofore had cramped quarters in St. James Hall. Canon Henson of the Anglican Church has sounded the note for a policy of breadth and comprehensiveness looking toward a reunion of Christian forces.

In Berlin an American church, commodious and attractive, has been dedicated. The Protestant movement in France has shown marked vitality, leading to defections from the ranks of Roman Catholics, while in Austria the movement known as "Los vom Rom" also makes decided headway. Australia has been the scene early in the year of simultaneous meetings under local initiative, and later in the year of great and fruitful evangelistic campaigns under the direction of Dr. Torrey and Mr. Geil, American evangelists.

IN THE FIELD OF MISSIONS

Extensive revivals in Turkey; the acquisition by Rev. and Mrs. W. H. Gullok of a plant in Madrid, whither they will move their International Institute for Girls; the assumption of his duties as president of the Syrian Protestant College at Beirut by Rev. H. S. Bliss, D. D.; the continuance and wider sweep of the forward movement in Japan, in which twenty denominations unite in evangelistic undertakings; the resumption in China of interrupted missionary operations; the important decennial conference in India of 240 picked missionaries from all denominations; the beginnings of a Yale mission in China through the sending out of Rev. and Mrs. J. L. Thurston, and Harvard's enthusiastic backing of the broad missionary movement in India which Mr. E. C. Carter has just sailed to initiate, are some of the leading events of the year.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, DEC. 19

Mrs. A. A. Lincoln as leader spoke of God's fatherly care and constant guidance. Mrs. Judson Smith presented the names of several missionaries in North China, with an encouraging account of the reopening of work in that part of the empire, and bespoke a larger interest and greater effort in that direction.

Mrs. Thompson reported a recent letter from Miss Evans of Tung-sho, with an account of her reception when she returned to her old station after her long enforced absence.

Miss Washburn reported from Adabazar, where Miss Mary Riggs has recently begun work. Her early familiarity with the Armenian language and with the people adds much to her immediate efficiency, and Miss Farnham, writing of their satisfaction in this new helper, says they are in danger of giving her too much to do while she needs time for study. Miss Riggs promises to honor in her missionary work her renowned Riggs and Dwight ancestry.

Mrs. Capron made tender allusion to Mrs. Jones of the Madura Mission, who was present in a recent Friday meeting, having just said good-bye to her six children whom she has left in this country. Mrs. Jones's own words to a friend, quoted by Mrs. Capron, that "the parting began when the children were born," shows a little of the experience of missionary fathers and mothers all through the happy days when the children are with them, and they at the same time are anticipating the inevitable separation.

The Annie Laurie Mine:

A Story of Love, Economics and Religion*

BY DAVID N. BEACH

Synopsis of Chapter I.

Duncan McLeod, head assayer of the Annie Laurie Mine, contends with his friend, John Hope, president of the mine, that "This do" compasses the gospel. He maintains that Drummond and Sheldon so teach. John undertakes to establish the contrary from Drummond's biography, but makes little headway because of Duncan's vehemence. He recalls, too, how well Duncan's life matches his doctrine. Duncan developed the mine and occasioned its success; changed its crew into earnest men; brought them, by his manner of life, to cause the exclusion of liquor from the camp; broke up the mutiny that ensued when liquor went; prevented the lynching of its leader; kept a knowledge of this from reaching the newspapers, thus facilitating its leader's phenomenal reformation; and, finally, saved the life of Douglas Campbell, the most valuable man in the levels, in a way that made him the hero of the Range. But Duncan is ill at ease within himself.

Chapter II.

JOHN HOPE, WEAVER'S SON, OF FALL RIVER



JOHN HOPE'S appearance was not prepossessing. He was hardly of medium height. He was heavily and awkwardly built. His hands were thick and stubbed. His lower jaw was nearly square. It and its fellow joined like a vise. His forehead was too large. No one could have been so born, except out of stress.

And yet it rarely occurred to people that John Hope was not good-looking. His friend Bowers, the artist, liked to tell why.

"I am, as you know," Bowers would premise, "something of a cyclone." The accuracy of this characterization tended to induce confidence. "I suppose," Bowers would proceed, "it was the one time in my life, but when I first met Hope, I entered his office with the silence,"—here you raised your only query,—"and, I fear, with the stealth, of a thief. Why, I haven't the dimmest idea. I am not a grafter." You smiled when you thought of Bowers, the benevolent and the lavish, as a "grafter." "It was the one time. That only, I am sure, can explain it. I wish some one had snapped me,—Bowers the silent and the stealthy!" Here you and he laughed, most likely till your sides ached. (Don't see why? Didn't know Bowers!) "Well, Hope was alone. It was his New York office, the inner one. He sat facing the door. He had his eyes closed; asleep, I supposed: in point of fact, engaged—a habit of his—in profound thought. A friend of mine, cartoonist of one of the big dailies, came up in the elevator with me on his way to the office next Hope's. He has made his

fame caricaturing a celebrated and obnoxious public character of the 'What are you going to do about it?' type. If he could only have seen Hope with his eyes shut, as I did, he could have improved the cartoons fifty per cent. I was on the point of sneaking out and bringing him in, when Hope, who was no more asleep than you or I, opened his eyes. I distrusted my senses. I thought I was in the presence of a fine-looking man. His eyes did it,—large, luminous, penetrating, kindly, commanding you, and yet wells of tenderness and good feeling. Only case I ever met where the eyes were everything. But, by Phidias, I wish Brown could have got the sketch! Of course, I couldn't ask Hope to give him a sitting!" Here you and he laughed again.

John Hope was a weaver's son, of Fall River. There were seven children. Weavers' wages weren't large. Frequent shut-downs, in John's boyhood, made matters worse. But no child of William Hope's ever worked in the mills a day that he could be in the public schools. "I draw the line at that," said William, with a look in his face, and his lines were not of the kind that rub out.

William Hope was a born mechanic. He worked out of hours in the repair shop. He was repeatedly approached to leave the looms, and enter that work, with promise of larger pay; but no man in Fall River knew weaving as he did; he loved it, and he was not a quitter. For a number of years, too, he supposed that he would be promoted to some work of oversight; but he gradually came to know that another kind of man than he got the good places. Did this dishearten him? No one ever knew. He simply continued at the looms as fixedly as ever, only remarking, "A day will come when that sort of thing will defeat itself, and worth will win,—not in my time; perhaps in my grandchildren's." William was an optimist with staying power.

The repair shop was glad to use all the extra hours William Hope could give it, and paid him well for them. Meantime, his wife, Mary, who was a skillful needlewoman, took in sewing, to eke out the family funds. She and her husband denied themselves at every point where they could wisely save, even to curtailing or cheapening their own food and clothing; and the children were not only kept in school, but were always well fed and well dressed. When not in school, they, too, helped at home and in the mill. Every member of the family had a savings-bank account, and three or four of these accounts were of respectable size.

The Hopes allowed themselves three luxuries: books, giving, and a four days' outing each summer.

"I find more books," said their minister, who, to an unusual degree, was at once preacher, pastor and scholar, "and better bound books in many of our homes; but nowhere books so wisely selected, or so much to the purpose, as in Mr. Hope's."

One evening, in the semi-privacy of his standing committee, the minister also said: "Brethren, I have been making a calculation, based on the giving to our church of William Hope and his family,—for every one of them contributes,—and based on the seeming pecuniary ability of our entire parish; and I estimate that, if all gave in the proportion of that family, foreign missions alone would receive from us upwards of five thousand dollars a year, instead of some three hundred as now. Not only so, but they make an unremitting campaign of giving in that home. Every month, Mr. Hope tells me, he has the family together; they confer about various benevolent exigencies, and what they can do to help to meet them; they make the matter the subject of earnest prayer; and then they determine how much money, the coming month, they will try to put into what he calls their 'Benevolent Bank.' They agree on a sum surprisingly large for their circumstances; and, all the month, they strive, even to the baby, to reach it. They hardly ever, Mr. Hope says, fail to do so. Since they adopted this plan, he adds, the family never had such excellent health, nor otherwise so prospered."

The Hopes usually went to New York for their outing. All the family went. They took the boat on a Monday evening. Arriving early Tuesday morning, they would spend four days and three nights in the metropolis, and be back by daylight on Saturday morning. When the smaller children were weary, the mother would stay with them in some park; but, so far as was practicable, they went everywhere together.

First, the father would take the family on several ferry rides, to see the water front and the shipping. Then he would conduct them over the largest transatlantic liner in port. "That you may know," he would say, "that this is a big world. Thinking it little, shrivels lives."

William Hope had a friend, a captain of police, a man after Jacob A. Riis's own heart. William would correspond with him, and so time the date of their arrival that the captain would be off duty. Under his escort they would next visit two or three of the worst tenement houses in New York. At what they saw, the children would sob piteously; Mary Hope's eyes would be full of tears; so, at times, would William's; but they would press relentlessly on. Then, in some little neighboring grass-plot,—for the multiplying, in recent years, of such places, God reward all that Mr. Riis has done!—they would sit under the trees and feed the birds. When all were cheerful again, William would say: "That you may know that the world is not only big, but that there is selfishness and badness in it; and in the hope that our boys and girls will lift hands to help it. 'Twill be mother's and father's monument, should they do that."

Besides an afternoon down the harbor, with surf-bathing for all, and perhaps two hours of rollicking fun in Central

* Copyright, 1902, David N. Beach.

Park on the other afternoons,—some noble music, the finer public buildings, the art galleries and the libraries would get the rest of their outing. "He hath made every thing beautiful in its time," William Hope would say, with bared head, and a voice hard to command, as they stood before the Metropolitan Art Museum. Then they would enter. And, in the Astor Library, "Books," he would say, "have made the world,—not their dust, but their life." When he stood over the glass case exhibiting some ancient manuscript, if no one saw, he would kiss it. When he looked upon some rare and famous edition the tears would start.

William Hope had a genius for devouring books. Four or five hours' sleep a night sufficed him, and this favored that diet. Hardly a professional man of his city was so well read as he. He made excursions into economics. His specialty was English and American history, with general history for background. When the principal of the Fall River High School read a paper before the National Teachers' Association on "The Teaching of History," and when his minister gave a course of lectures at Andover on "The English Reformation,"—both frankly acknowledged their large indebtedness to William Hope. When questioned why he confined himself so closely to the history of Great Britain and America, he replied: "Their race will determine the destiny of this planet: is there a more important historical pursuit than to search out its beginnings and unfoldings?"

William Hope would join no trade union. He admitted that his position was extreme; that force required sometimes to be met by force; but certain practices common to most unions troubled his conscience. This nearly cost him mill two or three strikes, but his straightforward honesty and his never-failing tact averted them. "When trade-union principles are better, I will gladly join," he said; "for organization has indeed a certain importance,—easily overestimated, though."

All the Hope children did well, morally, mentally, and in practical efficiency. This was more than could be said of the superintendent's children, or of those of the president of the mill. On a Thanksgiving evening, when the children and their friends would be playing blindman's buff and the baby would be crowing in his father's arms, William would say to Mary, "Would we exchange with any?" and Mary, unable to speak, would kiss his forehead.

John Hope was the third child. The months before he was born were the family's hardest. The mills were shut down. There was no work to be had. It was a winter of unusual severity. Food and fuel were scarce. All the family's money had been drawn from the savings-bank. How they lived, William and Mary Hope could only explain out of the Bible. In those terrible months, too, the father fought a fierce fight within himself over the causes of industrial and economic depressions; over, as he could not but conclude, their needlessness; and over some possible better industrial and economic order. Coincidentally, the mother went through a religious crisis, in which all faith left her, and in which she won it back on surer foundations. Had Bow-

ers, the artist, known these facts, he might have understood better the physical phenomenon he loved to describe,—putting, for example, the eyes and the faith together. As the reader has now been made acquainted with them, they may throw their own light on certain things to be recorded in this history.

Like his father, John Hope was mechanical. In addition, he was very ingenious. Like all quick-witted boys of his time, he lost his heart to electricity. The engineer at the city power-house was a friend of William Hope's. Thereby John, who was a pet of the engineer's, had the run of the shop connected with the power-house. The electrician of the plant liked the boy, too. One day the electrician in referring to a certain *desideratum* said: "Whoever will invent a device for that purpose will make the public lastingly his debtor."

That night John prayed long and fervently. "O God," he said a hundred times, with various associated pleadings, "show me this secret, and thereby find a way out for us all!"

He thought prodigiously. He read everything on electricity that he could lay his hands on. He experimented endlessly in his little shop at home. He kept on praying. One night he woke out of sleep, lighted a lamp, drew a rough sketch, kneeled down and thanked God.

He first confided in his father; then in an attorney who was a member of their church. The attorney was fond of the Hopes. Many were the evenings he and William Hope had spent together in study and discussion of certain law principles that obscurely rooted themselves in the early development of the British constitution. "Your papers shall not cost you a cent," said the attorney; "I am glad to do a little toward repaying what I owe your father for what he has taught me in my own profession." But the patent was not sought until after John had made model after model during long months by way of perfecting his invention.

In due time he took the steamer Pilgrim for New York. Next morning he went to the headquarters of one of the great electrical companies, and, the moment the offices were open, he asked that he might see the proper person for considering an electrical invention. The clerk whom he approached sneered, and showed him the door. A half hour later he accented a different clerk, and secured, not without taunts first, a grudging admission to the private office of the company's principal expert then in the city. John took his model from its wrappings, and placed it on the table. He caught the eager look that entered the expert's face, and took courage.

"This sort of thing comes to us every day," said the expert, gruffly, coughing, and making his face look hard; "not one in twenty that offers is worth the metal the model is made of. The country has gone crazy on electricity;" and he waved his hand toward the door.

"But, sir," replied John, "I have studied the subject, and the model works."

"Oh, well, taking our chances, we might give you twenty-five dollars for it,—the money most likely thrown away," conceded the expert.

John picked up his model, and was leaving.

"Wait, boy," called the great man, "let me see. I'll risk a hundred on it, out of my own pocket; a pure gamble, however."

John's hand was on the door-knob.

"Put it down on the table," the man continued; "I didn't half see it."

John did so, and observed the expert making rapid pencilings on the large sheet of blotting paper that lay on the table in front of him. Suspecting what was up, "Perhaps you would like to see my papers," John said, and produced his letters patent.

The expert seized the document, ran swiftly through it, bit his lip, and, in the tone of one greatly vexed, demanded: "Who drew up these specifications?"

"Mr. L—, of Fall River," quietly replied John.

"Mr. L—!" the expert exclaimed; and recalled, but did not mention, a case their company had had with him in the United States Supreme Court, which Mr. L— won. He thought, too, but did not say: "Any papers Mr. L— draws will hold. No use sketching the model to absorb the idea." Thereupon, seizing a blue pencil, he blurred over the part of the blotting paper he had marked on, and asked: "Boy, what do you want for that patent?"

"I think it worth more," John answered, "but I greatly need money, and I hoped I might get fifteen thousand dollars for it."

The ridicule, the scoffing and the unreportable words that ensued turned John almost purple, but he uttered not a syllable, took up his belongings, and made for the elevator.

"Shall lose my place for doing it," shouted the expert from the door, "but I'll give you five."

John looked at a slip of paper, obviously for another address, said nothing, and pressed the elevator button.

"What will you take?" asked the expert, this time in his blindest tones.

"Ten, for I need the money," replied John.

"Done," concluded the expert.

When they re-entered the office he placed a chair very courteously for John, and touched one button for a stenographer, and another for their legal man. The papers were quickly prepared.

"How would you like the money?" inquired the expert, still most courteously.

John, without indicating his reason, had prepared himself for this question by sundry inquiries of Mr. L— about money transactions, and quietly answered: "Half in currency, please; certified check for the balance."

"Sudden?" asked the president, to whom the expert took the papers for approval.

"Boy had the other company's address; blood was up; is a corker; they'd have had it in half an hour," said the expert, who knew that the president prized brevity of speech.

"Worth it?" continued the president.

"Ten times over," replied the expert. "Discharge me if it does not prove one of our best paying instruments."

The steamer Pilgrim made Watch Hill with her usual celerity, not long after

the next midnight. Then she ran into fog, breasted rollers, and had to feel her way around Point Judith and up Narragansett Bay as best she might. Not until six in the morning, two hours late, did she make her dock. The first person to cross her gangplank was a boy who had been up since three, to whom the delay had been torture, but who now sped ashore like a greyhound, and who did not once pause till he broke in on the Hope family, just sitting down to breakfast. He said not one word. He took from an inner pocket five crisp one-thousand dollar bills, and a cashier's check on the bank of largest assets in New York City for five thousand more. These

he laid down in front of his mother's plate, and hid his face in her bosom.

Had you heard William Hope pray at family worship that morning, before he started for the looms, you would have understood some things. Not in vain had that boy been longed for, expected and prayed for, that terrible winter so long ago. Through him was beginning to come that which John had spoken of, in his prayer about the invention, as "a way out for us all."

Chapter III., entitled He Registers a Vow, and Chooses His Weapon, will appear next week.

Impressions of a Church Tramp

By Sylvanus S. Dahl

IV. ON MUSIC AND FORMS OF WORSHIP

Nearly all the churches of the Congregational denomination seem to adhere, at least in the morning, to the old custom of beginning with the Doxology, this being generally followed by an invocation concluding with the Lord's Prayer, and this by an anthem by the choir. Then the order varies somewhat, but usually includes the same elements: reading of the Psalter, a second anthem, Scripture reading, collection, hymn, sermon, hymn, benediction. In two churches the service is begun with three or four Scripture sentences by the minister and choir alternately, a prayer coming immediately after. The use of the Gloria after the Psalter and of the Amen after hymns appeared very general. Two churches regularly introduced the Apostles' Creed. In perhaps half the churches a selection is sung by the choir while the offering is being received; in others the organ alone is used at this point. In one case the hymn after the sermon is sung by the choir, the congregation not participating. In two or three churches a response chanted by the choir follows the principal prayer, and in about the same number a similar response follows the benediction, the people remaining seated until the music ceases.

As for liturgies and the like, I know of only three evangelical churches where use was made of any form of prayer, or responsive reading not strictly Scriptural—excluding the Gloria and the Apostles' Creed—and at all these services the bits taken from the Prayer-Book were not in the regular order. One or two Unitarian churches use the Services for Congregational Worship, which amount practically to a Prayer-Book, but I have seen nothing like this in any evangelical church, Congregational or otherwise, except in one, and the book there placed in the pews did not seem to be much used.

Coming to the question of music, of course it would not do to omit our Episcopal brethren from the discussion. Let us frankly admit that some Episcopal churches decidedly surpass some Congregational tabernacles in this respect. In all Episcopal churches which I visited the chancel was occupied by a vested boy choir, which always did fairly well and in most cases very well. This is more than

could be said for all the choirs that I heard in Congregational churches, but it must be remembered that nearly all the Episcopal churches included in my itinerary were large and flourishing, whereas I visited not a few Congregational churches which have either always been small and struggling, or else have fallen from a former condition of prosperity.

It is said that Episcopal churches allow the congregation to participate in much of the service, while our people are sung to, and do not sing themselves. The Psalter, Te Deum, Nunc Dimittis, and other choral parts of the Episcopal service look well on paper; but so far as I have observed, whenever anything but the simplest rendering of these passages is attempted, everything is done by the choir, the people indulging only in a barely perceptible murmuring. It is certainly painful to see how in many churches the congregation hardly makes a sound, even in familiar hymns; but until we have a thoroughgoing reform among the rank and file, we must rely on our choirs as the backbone of the service of praise.

If choristers are not always as religiously-minded as they should be, is not the cause the lack of persons combining musical ability with more spiritual gifts? If so, the remedy lies in giving more attention to the training of a generation of godly musicians. As to the objection that our choirs tend to be theatrical and undevotional, this is true to some extent; but I believe it is largely due to our unfortunate habit of placing the choir in the most conspicuous spot in the church—either behind the pulpit or at one side of it. How can we expect our singers to avoid the appearance of singing unto man rather than unto the Lord, if we thus set them up for a gazing stock, to be seen quite as much as to be heard?

There are several points at which improvement would seem possible. First, the music can have some bearing on the rest of the service. It often seemed to me that if the minister and the organist had each undertaken to neutralize the other's work they could not have succeeded better. Thus, a sermon on the necessity of maintaining a balance between the various virtues was followed by the anthem, "There is a river the streams whereof shall make glad the city

of our God;" and a discourse on The Christian Family was preceded by the solo With Verdure Clad. But perhaps the worst case of this incongruity occurred upon a sunshiny Children's Sunday, when the well-starched and beribboned congregation of supposedly happy infants was made to listen to that most beautiful but inappropriate hymn, "Lead, Kindly Light, amid the encircling gloom." A little consultation beforehand would obviate such difficulties as these.

Secondly, as to the character of the music. The composers in nearly all cases were reputable, not to say classical, but most of the music had very little that an uninitiated person like myself could take hold of. Why can we not have more of the type of Mendelssohn's "O, rest in the Lord," or Gaul's Holy City? No one can object to these as being of the Moody and Sankey variety, and yet they seem to go far deeper into the heart of the hearer than much that is supposed to be more up to date.

Moreover, much music had a lack of power. A quartet can never attain to the majesty and dignity of a great chorus. If our music had less tendency to trivial prettiness, and more to the simple grandeur of the German choral, it would be far more of a force for righteousness than it is. It seems now to lack, just as the preaching lacks, that direct, moving appeal to the deeper nature which is as needful today as in former times.

[To be concluded.]

Secretary Cobb

BY REV. WILLIAM HAYES WARD, D.D.

I had the honor nearly thirty years ago to be chosen, at his suggestion, to take the place on the board of trustees of the man who more than any other was active in the organization of what was then the Congregational Union, now the Congregational Church Building Society. During these years I have served with all the secretaries who have guided its policy from the beginning, except Dr. Atkinson—with the faithful and careful Isaac P. Langworthy, with the intense Christopher Cushing, with the saintly Ray Palmer, with the earnest and positive William B. Brown, and last with the practical and energetic L. H. Cobb, under whom the society has not only changed its name, but has been developed into a breadth of work which far excels anything in its previous history.

Dr. Cobb had a training for this work such as no previous secretary had gained, and this largely explains his unusual success. I knew him first as a teacher in Kimball Union Academy, Meriden, N. H., in the early sixties. The next I knew of him he was one of the state superintendents of our Home Missionary Society on the Western frontier, and there he had the opportunity to learn the needs and sympathize with the trials and understand the dangers that perplex the path of the struggling pastors and churches of the frontier. Members of the board know how tender was his sympathy for the needy churches, which had given often to the very limit of their ability, and for whose inability to keep the letter of their engagements he was ready to

make allowance and in some way to give them further encouragement.

The very first year of his secretaryship the receipts of the society were more than doubled, being increased from \$51,000 to \$100,000. A little later came the origination of the parsonage loan fund. None knew better than Dr. Cobb how the wives of our home missionaries often suffered from the lack of decent homes. Dr. William M. Taylor, president of the society, entered with all his heart into the scheme for a \$25,000 parsonage fund and left his pulpit to raise it. The fruit of it is in 800 parsonages erected by its aid, and every dollar comes back to be re-invested in a new parsonage.

Then came the National Council's plan, into which Dr. Cobb entered so heartily, to raise \$100,000 as a loan fund, from which loans might be made to churches in cities and large towns which need larger aid which they may be able to repay. Into this fund was merged the grand Stickney bequest and other legacies, until the total amount used for the purpose is not less than \$594,000, not counting money repaid and used again; and there is scarcely a considerable city in the country where loans have not made it possible to erect a Congregational church. Indeed 400 churches have been aided by these larger gifts, one of the principal loans having been made to the Manhattan Church in New York, of which Dr. Stimson is pastor.

The Congregational Church Building Society is thus a much grander and more beneficent organization than was the Congregational Union to whose direction Dr. Cobb was called twenty-one years ago. To him, more than to any other man, this great development is due. As a speaker no representative of our benevolence has been more welcome, for he had earnestness, direct common sense and humor. But best of all his consecrated zeal for the Congregational portion of the kingdom was directed by a statesmanship which could devise and accomplish new and large plans as the need arose. Years and declining strength compel him to transfer his work to other hands, but as no predecessor has equaled him in years of office or in work accomplished, so no successor, however devoted or fertile in resources, can dim the luster of his service.

Let me also give my testimony to those personal qualities of geniality and Christian grace which have made the intercourse of the trustees with Dr. Cobb uniformly pleasant. There are not a few things to try the temper of a secretary. Societies are criticised with reason and without, and churches often fail to understand that engagements must be kept in a businesslike way and personal differences are liable to arise; but Dr. Cobb has left behind him no memory of a testy or jealous word, only the record of patience, gentleness, wisdom and discretion.

Latest returns show that the tide has turned and that contributions towards the Sustentation Fund of the United Free Church of Scotland once more are flowing in volume sufficient to keep up that matchless part of the machinery of that noble church. The foreign mission fund of the church, however, is declining, and there is likely to be a deficit of \$70,000 this year.

In and Around Boston

The Opportunities of the Churches

At the Ministers' Meeting Secretary Anderson of the National Council spoke upon this topic. In his opinion a consensus would show that in matters of faith present day Congregationalism has not departed largely from the fathers. Our churches should use the flexibility of the denomination to its full. There is need of more compactness in the body, more positive statement in belief and a distinguishing type of ministry. The decisions of councils should secure a higher regard. Mr. Anderson discussed at some length the educational phases of the drama and its career as a competitor of the pulpit.

Dr. Stiffler's Death

The sudden death of Dr. J. M. Stiffler, Dec. 15, closed a life of large usefulness. He is known to many Bible students through his *Introduction to the Book of Acts*. Dr. Stiffler was a professor in the Crozier Theological Seminary at Chester, Pa. He was for a short time a member of the International Sunday School Lesson Committee. He had given an evening lecture, the first of a course of ten, to the Gordon Missionary Training School in the Clarendon Street Baptist Church and was being escorted to his hotel by the assistant pastor, Rev. J. A. McElwaine, when he suddenly died. The funeral services at the church on Wednesday were attended by a large number of Baptist ministers, Pres. Nathan E. Wood of the Newton Theological Seminary, Dr. E. D. Burr and Rev. F. B. Cressey offering brief tributes to his life and services to the churches.

Worth Much to Sunday School Workers

The Massachusetts Sunday School Association has taken a commendable and promising forward step in the institute announced for the first three days of the new year. The meetings are to be held in Boston University, and the topics, speakers and plan indicate a school for Bible students and teachers of rare value. Among the names on the program are Professor Horne of Dartmouth, Dean Sanders of Yale, Mr. St. John of Clark University, Miss Wheelock of the Boston Kindergarten Training School, Miss Slattery of the State Normal School, President Woolley of Mt. Holyoke, Presidents Harris of Amherst and Hopkins of Williams, Dr. Winship of the *Journal of Education* and Dr. Dunning of *The Congregationalist*. We do not remember any such recognition of the value of the Sunday school in a local gathering in Massachusetts as is shown by this array of educators. It is one of the signs of a new sense awakening of the importance of religious education, and no doubt the seven Sunday school districts in and about Boston will do their part to make these meetings a great impulse to their work for the new year.

Christmas Cheer for Jack

The toilers of the sea, many of them homeless, are not neglected. Of the several bethels in this city that of the Boston Seaman's Friend Society—Congregational from truck to keelson—takes a foremost part in providing Christmas cheer. On the evening of Dec. 16 more than 300 sailors, nearly half of them blue-jackets and marines from the navy yard, had a fine foretaste of Christmas at the chapel of this society on Hanover Street. The seats had been removed and in their place were tables spread with white linen, loaded with a banquet and served by a committee of ladies and gentlemen from the Old South Church, which had provided the feast.

The platform, or "quarterdeck," as Chaplain Nickerson calls it, had been transformed into a Christmas cottage, open in front, and here were gathered with the chaplain Dr. G. A. Gordon, the pastor, Rev. A. E. Cross, the assistant pastor and the choir of the Old South. After supper came an hour of rare entertainment for the men. Addresses from

the masters of speech upon the platform, ranging from delightful pleasantries to serious words of counsel that touched the heart, were mixed with singing that covered the whole scale of musical expression from the rollicking jollity of the bo's'n's song to the tender pathos of the home ballad.

The Presbyterian Way

Some time ago a faction in the First Presbyterian Church undertook to get rid of the pastor, Rev. Scott Hershey, D. D. Charges were made against him which were referred to the presbytery. After thorough investigation the presbytery sustained the pastor, dismissed the charges and rebuked his opponents. Dr. Hershey having been fully vindicated, resigned his pastorate. According to Presbyterian custom his resignation came before the presbytery meeting in Brookline last week. He was absent in the South, but his case was presented and that of the opposition also. The trouble arose over certain members of the church whom Dr. Hershey was accused by other members of supporting in improper practices. The presbytery upheld him by a unanimous vote, declined to accept his resignation, removed all disabilities from the accused members and directed the leaders of the opposition to take letters of dismissal, since they declared that they could not work in harmony with the pastor.

Christian News from Every where

The governor-elect of Nebraska serves notice on the population of the state that there will not be an inauguration ball when he arrives in Lincoln, because he is a consistent Methodist.

Rev. William H. Ketcham, director of the Bureau of Catholic Indian Missions, reports that there is an impending deficit of \$40,000 in the treasury of that organization. He makes a searching appeal to Roman Catholics in this country to give as generously to missions as do the Protestants, whose statistics of giving he quotes to offset Catholic paucity.

The Evangelical Alliance of this country, in accord with the alliances of England and other lands, has issued its annual call for a Week of Prayer. The topics suggested for the days of the week from Jan. 4-11 may be secured from Rudolph Lenz, 64 Bible House, New York, and are also printed in our own Handbook, which is sent to subscribers on receipt of a stamped and addressed envelope.

The eleven national or international organizations constituting the World's Student Christian Federation have agreed upon Feb. 8 as the Sunday to be observed as a universal Day of Prayer for Students. A call has been issued in the name of the General Committee of the World's Student Christian Federation to all Christian organizations of students and to the Christian Church generally to make special remembrance on this day, both in prayer and service, of the vast student body the world over. This is not intended to replace the Day of Prayer for Colleges, which is observed by several denominations upon the last Thursday in January, but is arranged as a day when students all over the world can unite in such services.

Put one person in each pew of a church, and the minister's task is ten times harder than when the people are wedged in so they can hardly move. This is a physical and a spiritual law. It is the reason for public assemblies. The Spirit of God works in accord with it. For some of the best religious results it follows as a logical consequence—the more people you can get into "one place" the better. If you want to make a great preacher, go to church in great crowds.—Dr. Charles F. Goss, in *Sunday School Times*.

The Home and Its Outlook

The Good Days

BY ELIZABETH ROBERTS MACDONALD

Oh, do you mind the old days, when life was in its spring,
When every hour had promise, and hope was strong of wing,
The drifting on the river, the singing on the shore,
In the good days, the old days, the days that come no more?

The sunrise lights have faded and hearts grown grave since then,
And we have worked and wearied in a world of busy men,
Yet still the magic lingers that wakes the smile and sigh
For the good days, the glad days, the days that have gone by.

So let us live that these days, in looking back, may prove
As rich with happy memories, as bright with constant love,
That we may call them also, when our heads are white as snow,
"The good days, the dear days, the days of long ago!"

Ingenuity in Earning a Living

BY REBECCA HARDING DAVIS

Curious dramatic stories are told of some of the women in this country who were forced to go out into the marketplace to earn their living and who made of the venture a notable success. One or two of these cases, it seems to me, give a useful hint to other women who must work for their living but who have not yet decided what trade or business to undertake. The majority live in small villages or farms and are outside of the great marts of trade. They have not the modern collegiate training nor any especial talent nor accomplishment which will bring in dollars and cents. What are they to do?

The most noteworthy instance which I know of the success of a woman in wresting a livelihood out of the barest conditions of country life is the following:

Mrs. S—, twenty years ago, was the wife of a sea captain who commanded a vessel running from Philadelphia to an English port. She lived in a small house among the New Hampshire hills, with a couple of barren grass-grown acres about it. She was a cripple, unable to take a step alone, but was otherwise healthy and strong, and kept a vigorous watch over her household as she was pushed about her little domain in a Bath chair. Her husband's salary was not large and barely sufficed to supply her actual needs. But there were some poor kinsfolk that she longed to help and there was always in the background the threatening presence of that grim old age waiting for her and the kindly old captain. But there was no comfortable little hoard stored away with which to hold him back. What could she do?

Every day she looked wistfully at the two stony fields surrounding the house. Neither flower nor herb would grow in them, not even a single trumpet vine to feed the bees if she should buy a hive. There were only grass and gravel enough

on the waste to keep two matronly old hens alive. How they strutted to and fro, noisy and consequential! One day as Mrs. S— looked at them, she suddenly leaned forward eagerly and stopped smiling while she watched them and their brood. Then she left the window, consulted a book, a pamphlet or two and wrote a letter.

A week later one of the setting Bantam hen-mothers, going back to her nest after a five-minute's dissipated run about the field, rustled anxiously as she settled down on her eggs. Were they chilled? Had they shrunken in size? She scrambled off the nest again and eyed them with sharp suspicion while Mrs. S—in her Bath chair on the other side of the field scarcely drew her breath in her agony of suspense. If Biddy should throw up the job! The poor lady had no more ten dollars to spend on a clutch of eggs of a famous breed. But after a few moments of misery she heard the mother Bantam's worried cluck as she snuggled down again in the nest.

That brood were late in coming out and there was something mysterious in their build and bearing which vexed the maternal hen mind, but it gave solid comfort to Mrs. S—. The foundation stone of her fortune was laid.

But the fortune itself was long in building. It requires great patience and accurate knowledge and long untiring care to succeed in any work, even in raising fancy poultry. She persevered, studying by night and working by day, until she had a stock of several kinds of the best breeds. Then she inserted a brief advertisement in a New York paper, giving the names of the breeds whose eggs she was prepared to supply to customers. A few customers came, her eggs were fresh and carefully packed by her own hands.

At first she managed the yards with the help of but one lad; she was wheeled around the grounds all day long and knew every hen by sight and name. As her sales increased she employed a large force of assistants and bought all of the new appliances used in her business. But she gave the same personal care to it, even to the packing of every egg. "It is the master's eye that brings luck and trade," says the old Dutch proverb.

Mrs. S—'s trade increased with every year and her eye was watchful until it closed in death. Her venture was absolutely successful. She won comfort and even luxury for herself and her husband and she filled the last years of her life with a new, healthy interest and with ideas outside of the narrow village gossip. It is certain too that these live interests and the outdoor life which she led lengthened her later years.

A curious story, which is absolutely true, was told to me of the origin of a certain liquid pepper sauce which was brought into public notice a year or two ago by its use at West Point in the scandalous hazing frolics there.

In the Attakapas district of Louisiana is a large estuary called Vermilion Bay, which opens into the Mexican Gulf. In it lie five green wooded islands, each of

which, by the way, has its strange romantic history. One of them was for years the secret haunt of the pirate Lafitte. The graves of the buccaneer and four of his followers, looking like brick boxes, can still be seen in the swamp, but they have been broken open by modern savages more brutal than themselves in search of their treasure. The farthest outlying island, "*La dernière île*," was the scene many years ago of a tragedy so terrible that it is still spoken of with bated breath throughout the South. A tidal wave one night swept over it, washing away great hotels filled with guests, and happy homes and their sleeping inmates.

The largest island, in which were salt springs known in the days of Bienville, was, before the Civil War, part of the great estate of Judge A— of New Orleans. The A— family often resorted to this island for the fishing or gunning. There was a plantation house on it and quarters for a few slaves.

Now, on the island, there grew a little wild pepper bush unknown elsewhere, and the Judge, who was a skillful amateur chemist and a keen epicure, discovered a method of distilling the juice of these fiery pods into a sauce. He presently fell into the habit of making every summer a half dozen bottles of this wonderful decoction, which were sent as priceless gifts to certain of his friends, old *gourmets* like himself.

Then came the war, in which the A—s took an active part. The Confederacy, shut out from the Kenhawa Salines, was in urgent need of salt. A son of Judge A— began to work the springs on the island, and discovered the great dry salt caves which now rival those of Poland.

The war was over. The Judge died, having lost slaves, office and fortune with the cause. His daughter, with her little family, went back to the island, which was the only remnant of their estate left to them, and took shelter in the old plantation house with her brother, who, without men or money, was bravely trying to work the salt mines.

In that terrible year, tens of thousands of black-robed women in both the South and North stood with outstretched empty hands looking to the right and the left to find work to keep their little ones from starving. The ordinary industries of the nation were shattered, the prices of the necessities of life were enormous, the men who had loved and worked for them were rotting in countless unmarked graves, their children were crying out for food. That was the real meaning of peace at first. These children must have food and their mothers must earn it. But how? They could find no work and if they found it they never had been trained to do it.

But to come back to our island and to the woman who for the first time in her life was fighting poverty there. Most of her father's old cronies were dead. One, however, remained, a man of high position in New Orleans. It occurred to her one day that it would surprise and please him if she should send a bottle of the red sauce to him on his birthday, as her

father always had done. She had learned the secret of distillation from Judge A—. The pepper bushes had been killed by the workmen at the salt mines. She found one still living, however, gathered the pods, made the sauce and sent it to her old friend.

Now it so happened, or rather God so willed it, that the General had a dinner party that night, and that one of his guests was a New York man with a keen palate for a new taste. The sauce was produced and tested, and the General told his Northern guest the history of the Judge and his daughter who was left penniless.

"Penniless!" cried the excited epicure. "If she can make this sauce and put it on the market her fortune is assured!"

The story is told. Given an energetic woman, with a single pepper bush and a secret which would turn every seed into gold and the dullest reader can spell out the conclusion. It required hard work and constant personal care for years, but they were given and success and fortune came. We all know the tiny bottles with their trade mark which are found now on almost every table in the United States. Be sure that a pepper bush with golden fruit is growing somewhere for every woman who wants work if she knows how to find and use it.

A large number of women in the South who had a peculiar skill in making some kind of pastry or confection went into their kitchens, made their cake or jam or pickle and put it on the market. As long as they gave the work their own personal care success invariably came to them. One Southern woman who manufactures pickles and a young girl in the North who makes jellies have amassed large fortunes by their work.

I know a widow in New York who bred Shetland ponies for the market with great success, and a young girl who earned a good income from her Persian cats. More than one Kentucky woman, left a widow, carried on large stock-raising farms with knowledge and skill. Why do I recite these odd bits of gossip? What do they mean? This: A large minority of the women of this country are forced now to earn their own living. Every craft, trade and profession is open to them. They ask anxiously which will be the most profitable for them to follow.

These stories hint that the best work for any woman is that which she understands best—which lies nearest to her, no matter how ignoble or mean it may be in itself. These lucky widows and girls might have taken to authorship or painting. But they did not understand literature or art, and they did understand ponies and pickles—hence their success.

What does the color of your horse matter if you know how to ride it with dignity and if it carries you through the battle?

Upon a closet shelf I have some things—

A tea set, dolls, a treasured book or so
That down the years a fragrant memory flings
Of one dead long ago.

And at their touch I walk in springs divine;

From out the silence one is by my side,
A little maid whose hand has slipped from mine—

My childish self that died.

—Irene Fowler Brown.

For the Children

Some of the Things I Do

When I play that I'm a bird,
Then I try to fly;
Lifting up my pinafore
High, high, high;
Spreading out my pinafore
Wide, wide, wide;
You might think it was wings,
If you truly tried.

When I play that I'm a horse,
Then I wear a tail,
Eat my luncheon from a bag,
Drink it from a pail.
Smashed the cart up t'other day—
Baby in it, too!
When he's reared and runs away
What's a horse to do?

When I play that I'm a wolf,
Then I howl and roar,
Sniffing here, snuffing there,
Round the nursery door.
Daddy says he'll spank me soon,
If I still annoy;
Think perhaps, this afternoon,
I'll be a little boy!

—Laura E. Richards, in *The Hurdy-Gurdy*.

The Christmas Conductor

BY JAMES RAYMOND PERRY

The train crawled from the dingy station and bumped over the switches in the yard. The equal little tenements grew less frequent. Presently wide, snowy fields appeared, and the train went joyously humming and purring away into the white, clean country.

Bessie had the seat next the window. What mother ever took that seat when she had five-year-old Bessie or Bertie with her? And Bessie was making the most of it. She stood on the cushion with her chubby hands pressed against the windowpane. Only once before since she could remember had Bessie ridden on the cars, and that was so long ago that now the memory of it was dim. For three long days she had looked forward with awed eagerness to this journey, and here were her happy dreams become real.

Was there ever anything quite so wonderful as this great white country? She had never seen anything like it. Her outlook upon life for the most part had been from an upper tenement window upon a street with stone pavement and dingy brick house fronts on the opposite side. Besides being so beautiful, the world looked as if it were all alive and moving about. Farmhouses and fences and trees and bushes all glided by like living things. Even the hills seemed moving, some one way and some another. The nearest houses and fences and trees appeared to be rushing backward at a quite incredible speed.

Bessie had never seen houses and trees move so fast before. Once she had seen a wooden house moved through the street on rollers. But it had moved very, very slowly—not more than a city square in a whole forenoon. That had been a three days' wonder among the children on her street. But now houses were scurrying past by the dozen, and some of the nearest went so fast that you hardly had time to see what they looked like before they were gone.

By and by it occurred to Bessie that this strange, cushiony thing she was in was quite as wonderful in its way as things outside. A good many persons were in the car, and some were smiling and seemed quite happy. The gentleman in the seat behind, who snapped a thumb and finger at her when he caught her eye, was smiling. Bessie looked at him for a moment gravely and then beyond him at the others. A few seats back, across the aisle, sat a young girl who seemed quite large and old to Bessie. She had the sunniest, waviest hair, the creamiest complexion, the prettiest eyes and sweetest mouth Bessie had ever seen—unless in a picture. And when the girl saw Bessie looking at her she smiled and nodded in so friendly a way that Bessie wondered if she hadn't known her before somewhere. She didn't believe she had; so the girl must be mistaken, though Bessie hoped not. It would be lovely to have such a beautiful creature as that really know you!

Bessie smiled back, shyly at first, and then happily; and then from pure surfeit of enjoyment had to look away. Her eyes happened to sweep the face of the kindly gentleman once more, and he smiled at her again. Bessie's face still wore the smile the beautiful young girl had awakened, and now as her eyes rested for a moment on the benevolent gentleman she let the smile linger long enough for him to feel that part of it was for him. When he was sure of it, he snapped his fingers and moved his lips and looked more smiling than ever. Certainly there couldn't be any harm in forming a smiling acquaintance with him; so Bessie, in good-humored tolerance, smiled a little more engagingly and then quickly turned her back.

A man with a blue coat and brass buttons and a blue cap with a broad band of gold braid was standing in the aisle just in front of them. He held something shiny in his hand that looked a little like a pair of scissors, but wasn't, though he seemed to be trying to cut some small pieces of pasteboard with them. She saw her mother give him one, and he tried to cut it with the funny looking scissors, but didn't succeed, so far as she could judge.

Her mother said he was the conductor, whatever that was. Bessie watched him with wide-eyed interest as he passed on down the aisle. The benevolent gentleman gave him a piece of pasteboard, and so did the beautiful girl with the wavy hair; and they both smiled again when they caught her eye and the gentleman snapped his fingers, so that Bessie felt constrained to look out at the sliding trees and houses and wide, white fields once more.

She didn't take quite the same interest in them, though, as before. The pretty girl and the smiling gentleman shared her thoughts with the curiously moving world outside. It was funny for him to snap his fingers that way. She didn't see why he did it. His smile was very winning. She didn't mind his smiling, but she would just as lief he wouldn't snap his fingers at her.

When she looked away from the window again, another man with a blue coat

and cap, but without such shiny buttons, was coming down the aisle. He seemed to be giving things to the passengers, and when he came by he reached over and laid something on the seat by Bessie. It was a beautiful green glass bottle, with a green glass stopper. Bessie had never seen one like it before. She murmured a shy "thank you," but the man had gone on and didn't seem to hear.

Bessie examined the bottle with great interest. There was something inside that looked like snow or salt, and a curious, pungent odor, not exactly pleasant nor exactly unpleasant, seemed to come from it. Bessie wondered what it was. But whatever it was the bottle was pretty to look at, and quite comfortable and pleasant to hold.

"I guess he meant it for a Christmas present!" Bessie announced to her mother. It had flashed upon her like a revelation. Her mother's quiet, "I'm afraid not," did not wholly convince her that it wasn't so.

After a little the man came back and reached out his hand for the bottle. Bessie held on to it, and the man looked inquiringly at her mother, who shook her head. So he reached out again, and Bessie reluctantly let him take the green bottle, though it had suddenly become very dear to her heart. Her lip quivered once or twice, but she said nothing. It was strange, to say the least, to take back a present after giving it. She had never heard of people doing that.

A touch at her side caused her to look around, and there lay the green bottle on the cushion beside her. Bessie smiled. It had been a mistake taking it away. She ought to have known it was a mistake and not had such wicked thoughts about the man. The benevolent gentleman had given the man in the blue coat and cap a silver piece, but he didn't have any pretty green bottle. This was certain, for when Bessie looked at him she noticed especially to see if he had one. She was sorry—even if he had snapped his fingers at her—and wished the man in the blue coat and cap had given him one.

By and by Bessie saw the man coming again. He didn't carry green bottles this time, but had an armful of books and magazines which he was distributing among the passengers. He laid a magazine in Bessie's lap, and she again murmured "thank you!"

"I guess he's the Christmas Conductor, mamma," Bessie confided to her mother; and it would almost seem as if the smiling gentleman in the seat behind heard, for he smiled harder than ever. He made the man in the blue coat and cap bend down his head while he whispered something in his ear, and then he gave him some more silver. But he didn't keep either a magazine or book, Bessie noticed that when she looked around. It was strange the Christmas Conductor didn't give him one. He really seemed like quite a nice gentleman, especially as he had now stopped snapping his fingers at her!

The magazine had a lot of pictures in it, and Bessie forgot about the white country and the running trees and houses, as she looked at them.

The next thing the Christmas Conductor brought was a little bright-colored box containing a funny, fascinating game; and that was even more fun

than the pictures and almost as nice—though of course not as mysterious!—as the lovely green bottle. Bessie liked this present and felt very sorry indeed when she saw that the smiling gentleman in the seat behind had been again overlooked by the Christmas Conductor. She didn't see why everybody couldn't have games and green bottles.

Pretty soon the Christmas Conductor came along with boxes of caramels and little bags of salted peanuts, and he put one of each in Bessie's lap and passed on. Bessie said "thank you!" to him each time. The caramels tasted very nice, but she almost believed she liked the salty nuts better.

The next thing the Christmas Conductor gave her was another picture book—not a magazine this time, but a real picture book, with lovely large pictures of foamy water falling over high rocks. They were the most beautiful pictures, in their way, that she had ever seen. Bessie's lap was quite filled with the Christmas Conductor's beautiful presents. If she had all these things today, when it was only the day before Christmas, what might not the real Christmas bring?

But now the train was going slower, and that beautiful girl was in the aisle. She paused a moment and impulsively bent over and kissed Bessie, and said, "You darling!" and gave her a flower from some that she wore, and smiled again and looked more beautiful than ever. Bessie watched her go out the door, and it was not till the train was going quite fast again that the lumpy feeling in her throat entirely left her.

Of her two friends only the smiling gentleman now remained. And he had not a single present—not one. It was too bad! But she had a lot of them, and—For a moment she looked quite sober. Then the look changed to something much sweeter and she looked at her treasures. Yes, the mysterious green bottle was quite the dearest of them all—perhaps because it was the first. She gazed at it lingeringly and lovingly, and then, smiling bravely, she faced the kind-looking gentleman and held it out.

"You take it!" she said.

Mistress of Moods

"Real superiority of mind is shown in the girl who uses her will power to control her moods, who keeps herself serene, in spite of misfortunes, or inward disheartening suggestions. Moody people listen to, instead of refusing to be controlled by these mental suggestions."

"What do you mean by mental suggestions?"

"Suppose you have an examination to take, and the discouraging thought comes to you again and again: I know I shall fail."

"Perhaps you do know it," Mollie said, solemnly.

"No, you do not, Mollie. That is the moment to exert your will power. Answer the thought quickly, as if it were an outside person speaking to you. Say, 'I can succeed and I will.' Such an attitude of mind keeps you serene, helps you to study, helps you, in a word, to success."—From Lovett's *Making of a Girl*.

The great disadvantage we humans labor under is beginning life young, without experience.—Theodore Brown.

Closet and Altar

END OF THE YEAR THOUGHTS

Thou crownest the year with Thy goodness.

Love is very wonderful and blessed, and when it ministers to us the Divine fullness and is its very image, how can we do otherwise than make our life a psalm of thanksgiving?—*Spurgeon*.

"Another world! Another life!" we cry,
And for new chances toward far regions reach;

Yet squander teeming treasure as we sigh,
While every day a new life waits for each.
—Robert Underwood Johnson.

Grief for things past that cannot be remedied, and care for things to come that cannot be prevented, may easily hurt, can never benefit me. I will therefore commit myself to God in both and enjoy the present.—*Joseph Hall*.

Have you ever thought what a change it would make if you believed with all your heart and soul and strength and mind that God is? This one belief would alter everything. Some may even think that it would change too much; if we realized God as he really is, we could think of nothing else. This I do not admit. The thought of God should be to the best of our thinking, like the sky to other objects of the landscape—always there, blue, serene, unifying. In his presence, constantly and steadily realized, everything would find its right place; it would be easy to do right and difficult to do wrong. In fact, the problem of life would be solved.—*James Stalker*.

Be not discouraged at broken and spilled resolutions; but to it and to it again!—*S. Rutherford*.

Whether we climb, whether we plod,
Space for one task the scant years lend—
To choose some path that leads to God
And keep it to the end.

—Lizette Woodworth Reese.

If we would reassure our restless hearts that our future is in the hands of God we have but to scan our past. Can any man that is not altogether blind look over the way he has traversed without surprise and awe as he sees it marked everywhere by mysterious footprints other than his own—even the footprints of the living God? We thought we were going a way of our own and all the time we have been on the King's highway.—*J. E. McFadyen*.

Most gracious God, who hast been infinitely merciful to us, not only in the year past, but through all the years of our life, be pleased to accept our most unfeigned thanks for Thine innumerable blessings to us; graciously pardoning the manifold sins and infirmities of our life past, and bountifully bestowing upon us all those graces and virtues which may render us acceptable to Thee. And every year which Thou shalt be pleased to add to our lives, add also, we humbly implore Thee, more strength to our faith, more ardor to our love, and a greater perfection to our obedience; and grant that, in a humble sincerity and constant perseverance, we may serve Thee most faithfully the remainder of our lives, for Jesus' sake.

Uncle Jim's Shadowgraph of Christ

I cut out the shadowgraph of Christ out of a recent *Congregationalist*. Many thanks to the contributor. Out of an old desk that contains my chief relics of the past I drew its counterpart. Yet there is a difference. Perhaps a crown of thorns and a few additional features add to the expressiveness and softness of the face and tell us more of the last thoughts of the Man of Sorrows.

Where did it come from? Like the other shadowgraph it came out of the past, with a mystery and a story clinging to it.

In the machine shop where I worked in boyhood was a quaint old man, a veteran of the war, with short, bent frame, iron-gray hair and beard, wizened features and trembling fingers, in the grimy and oil-stained garb of a machinist. I speak as if reverently unfolding the faults of a friend, and mindful of those still living to whom he bore the affectionate relation of fatherhood, when I say the soldier who fought for the slave's freedom had sometimes been vanquished in alcoholic fray. The odor of tobacco is indissolubly associated with him. He swore.

I see him now as he stood by his bench and lathe and beckoned me. "Charles, here's something that may interest you."

He drew my shadowgraph from his tool-drawer and held it in his trembling fingers. A light stole over his features, obscured by tangle of beard and soot of grime.

"Do you know that? That's Christ with the crown of thorns. I cut it out of an old pattern. You take it home tonight and hold it up to a lamp—like that! Keep it. I've got another."

I was a boy, with a boy's idea that it only

required a courageous word to convert any soul. When a sense of the importance and duty of the mission screwed my courage to the sticking place I called one night at the old man's home, and with good fortune found him alone. We talked of religion. He parried my arguments. Keen observer of the weaknesses of Christians and fast-bound in the habits of age he overpowered my boyish pleas and zeal. But when I departed he said, at the door:

"Well, you must come again, Charles. You can't expect to do it all at once."

Let me be a just recorder, and say that I felt at the time there was nothing more to be said. But I remember a fragment of conversation, previously or later, and the old man's thoughtful face and words: "Yes, I pray. I pray a good deal in the night."

I am writing this with "Uncle Jim's" shadowgraph of Christ lying on my desk, to a chance observer meaningless, beautiful, save for a few graceful curves. I have only to lift it between my study lamp and wall to see "Uncle Jim's" Christ. I touch it tenderly and soberly, my thoughts lighting the scenes of the past. I can hear again the rustling of the flashing belts, the jargon of machinery. The old veteran bends over the "scarfer" he is building, and varies the vigorous, trembling blows of his hammer and chisel with a touch of his fingers, and a keen scrutiny through his soiled lenses. He turns and starts the music of his lathe, and it jollies his own cracked voice into a refrain. O, the human shadowgraphs, through which a Divine light sometimes steals with startling illumination! I wonder if, where many saw only the uncouth and meaningless framework cut by human conditions, I was not permitted to see Christ's "Uncle Jim."

REV. C. P. CLEAVES.

A Collector of Shadowgraphs

Your paper of Nov. 15 has a shadowgraph of Christ, coming to me as a sweet reminder of schoolgirl life in Abbot Academy, when we were interested in getting a collection of people of note and exchanged with the young ladies in Bradford Academy. I at once recognized the one sent by Maude Hymers as among my collection that has been put away for years. Of Christ I have five: Christ crowned with thorns, two different ones; Christ with the halo around his head; one simply Christ; also one Madonna; but the most beautiful is of the mother of Christ, with the hands clasped before the crucifix, the outline on the cross being perfect—but this shadowgraph is very difficult to cut. Then come Bonaparte, Louis Napoleon, Macaulay, Milton, Dante, Pope, Baxter, Beatrice Cenci, Josephine, Queen Victoria, George and Martha Washington, Neal Dow, Mrs. Partington, Rubens, Roman soldiers, Commodore Perry, Commodore Bainbridge, Longfellow, General Grant and quite a list of fancy outlines.

When in my girlhood I was visiting in Salem my mates had an aunt who went to England to live with her aunt, who had no children. After the aunt's death she returned to Salem, bringing back many interesting and valuable things. I was invited to her house and there first saw shadowgraphs. These, she told me, she cut out when in England. I copied them: Then I found some one else had one or two, another girl had friends who had some, and so my collection was made up, some really quite crude, as in trying to reproduce them we altered the outlines very quickly, for each time the perforations grew smaller. We used drawing paper and very small pointed scissors, or placed the pattern on a hard board, cutting with a penknife.

S. M. S.

Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of *The Congregationalist*.]

89. SHORTHAND

Young Arthur, with lazy ingenuity, was accustomed to take down in a kind of shorthand peculiar to himself the lists of words occasionally given out by the teacher for definition at the next lesson. Annie, a classmate, who had been absent from dictation, one day borrowed his list, and on opening it at home was dismayed to find these hieroglyphics:

SAIVNATXLEGXLNCDK
NTTLKJFIGMTUTKIOA.

Being a bright miss, however, she studied the strange line until at last she found every one of the seventeen words so curiously represented.

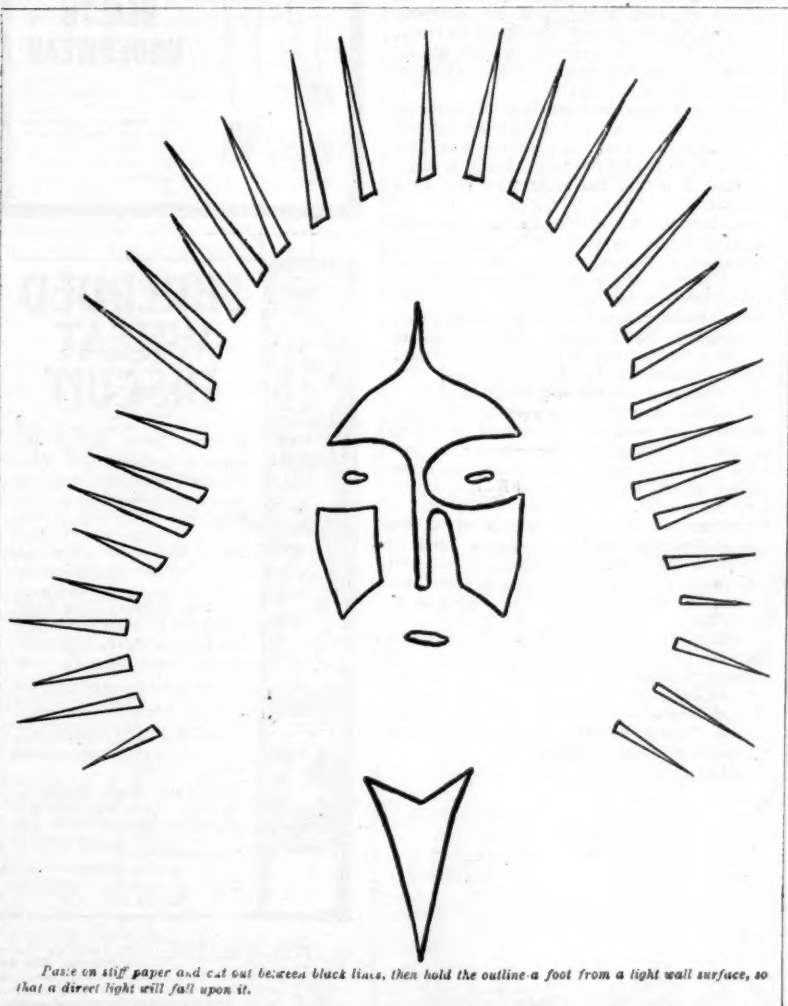
These are the definitions as she handed them in: 1. A treatise. 2. A Biblical city. 3. A climbing plant. 4. A European city. 5. The goddess of revenge. 6. To surpass. 7. A plaintive poem. 8. A title of honor given to certain high dignitaries. 9. Shabby looking. 10. Decline. 11. Existence. 12. A bur. 13. An Arabian tree. 14. An imitative figure. 15. Bare. 16. A city in New York. 17. A state.

MABEL P.

90. CHARACTERISTIC INITIALS

(A Group of Famous Women)

1. Led Suffrage. 2. Cross Bearer. 3. Helps Generously. 4. Fearless Editorial Worker. 5. Drained Lower Depths. 6. Great Entertainer. 7. Endured Much Suffering. 8. Depleted Many Characters. 9. Justly Wears Honors. 10. Mission Lover. 11. Loved Literature. 12. A Delightful Trusted Writer. 13. Faithful Nurse. 14. Matron Worthy. 15.



Place on stiff paper and cut out between black lines, then hold the outline a foot from a light wall surface, so that a direct light will fall upon it.

Mathematical Mind. 16. Suffrage Boldly Advocated.

M. A. B.

91. HOMONYMS

1. The lark can **** and sing a song the **** sad heart to cheer;
The lonely ***** in the fields delights the sound to bear.
2. They voted on the temperance bill, and many **** began;
She ***** from many a ruby **** they'll kill it if they can.
3. The corn you ***** will keep you well, unless it should be found
The scorching winds and burning **** should ***** it to the ground.
4. Go forth, O man, and *** the fields, for ** it is decreed,
The wife will sit and **** at home, and meet the children's need.
5. They say he came from ****, I know he loveth the **** chance;
He caught a wild horse by his **** and led him quite a dance.
6. Now sing again, begin with ***, and make it clear and strong;
Put all your **** into your voice, **** reason for the song.
7. Now sing this song, that ends with **; don't fear your ***** will dry.
(She's fleet-footed than a *** if but her children cry.)
8. Why cross the **** to seek for good, it lieth at the door;
He who can ***** the good he **** will never ask for more. DOROTHEA.

THE PRIZE TANGLES

It was announced in the last "Tangles" that a copy of Whittier or Longfellow would be given the sender of the best lot of answers to both the "Short-hand" and the "Characteristic Initials." As the latter was omitted through oversight both tangles are printed this week, and the prize offer will continue open for ten days from the date of this paper.

ANSWERS

86. Rebel lion, dande-lion, stal-lion, cotil-lion, batta-lion, mil-lion, pavi-lion, pit-lion, scull-lion, medal lion, post-lion, bul-lion.
88. Holiday.

Recent solutions are acknowledged from S. E. P., Dorchester, Mass., to 83, 84; E. H. Pray, Chelsea, Mass. 83, 84, 85; M. A. S., Hartford, Ct., 83 (the answer being neatly done in rhyme), 84; Nillor, Middletown Springs, Vt., 83; J. D. Meyers, Wauwatosa, Wis., 83, 84, 85; L. M. K., Dover, N. H., 83, 84, 85; Abbie A. Tidd, Westboro, Mass., 83, 84, 85.

The Tampa Church Trouble

The council recommended by the Hampden (Mass.) Association of Ministers to advise concerning the case of Rev. F. M. Sprague failed of a quorum. Mr. Sprague is a member of the association, which had determined to send a committee of five to a council to be called by the Tampa (Fla.) church Dec. 11. The churches of the Florida Association named by Rev. S. F. Gale, superintendent of home missions, having declined to attend the council, the Hampden committee learned the fact in time to remain at home. The pastor and delegate of Dane Street Church, Beverly, Mass., made the long journey only to learn at the end of it that the plan of settling the difficulty had failed. However, they, with pastors and delegates of self-supporting churches of Florida, and the individuals invited whose names are appended to the document printed below, met at the appointed time and received communications from three of the Florida churches named by Mr. Gale, refusing to attend the council because the directions of the Hampden Association had not been followed. The only deviation mentioned was that the Tampa church had invited on its behalf four churches and two individuals instead of five churches as had been

suggested. The persons present, after deliberation on the facts before them, made a report which concludes as follows:

This objection of the churches representing the Florida Association seems to us purely technical, the numerical representation of each side being unchanged, and it indicates to us that they were willing to take advantage of a technicality which would enable them to prevent a quorum, thereby avoiding a trial of "all the points at issue."

Moreover, at the hour appointed for the council not a member of the Florida Association committee was present to make and substantiate charges.

While we have no judicial authority, we express our feeling that the refusal of these churches to join in the council, basing their refusal on a technicality, and the failure of the Florida Association's committee to be ready to present its case, is evidence of the weakness of their cause, and is to be construed as a vindication, in essential particulars, of the Tampa church and its pastor.

We ask our Congregational fellowship generally to notice the words of the Hampden Association: "The case of the party refusing to accede to the request for such a council will be weakened by such refusal."

In reference to the situation here in Tampa, we find, first, that this church is without any internal strife or division, unanimously confiding in and supporting its pastor; second, that Rev. F. M. Sprague is an earnest and godly minister, who has had marked success in winning souls, and has shown superb courage in opposing the wickedness which will destroy both civic purity and Christian progress in this city—whose Christian character is held in high esteem, as is manifested by the resolutions adopted by sister churches and his ministerial brethren.

In view of these facts we can do no less than affirm our belief that he is a Christian minister deserving of all confidence, who has suffered grievous wrong, and we earnestly desire, in the interest of Christian fairness, that the Hampden Association will, at the earliest opportunity, gather all available material and act on the case.

We also express the hope that the unifying Christian fellowship of Congregationalism will so prevail among our churches and leaders in this state that the formation of another association within the state may not be a necessity.

To the members of the Tampa Congregational Church: In addition to this general statement, we desire to express our appreciation of your loyalty to this church and pastor during these trying experiences. Your burdens have been heavy, your anxieties great, but you have not faltered. The continuance of your faithfulness will aid in promoting Congregationalism in this state, and thus your labor and sacrifice will not be in vain.

In calling this proposed council and manifesting your readiness to commit your case to such a tribunal you have done your part fully. While awaiting the action of other bodies where an ecclesiastical vindication must be sought, we earnestly advise you to devote yourselves to the upbuilding of this church and the advancing of the cause of Christ in this community. In so doing you will place yourself in an impregnable position in this city and before the churches of our order.

Finally, we reaffirm and emphasize the fact that the two fundamental principles of our Congregational polity are—first, "the autonomy or complete independence under Christ of each local congregation of believers;" and second, "the free and equal fellowship under Christ of all true churches."

Signed: REV. A. M. MACDONALD,

DR. A. J. WAKEFIELD,
Jacksonville.

REV. JAMES P. HOYT,
REV. J. W. HARGROVE,
St. Petersburg.

REV. G. W. HARDAWAY,
F. J. NIEMEYER, Longwood.
HENRY S. CHUBB,

Winter Park.
DR. F. H. PECK, Atlanta, Ga.
DEA. J. H. MOULTON,
REV. EDWIN H. BYINGTON,
Beverly, Mass.

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The Campaign of Testimony*

II. The Personal Life of the Witness

BY PROF. EDWARD I. BOSWORTH

Upon occasion the witness gives verbal testimony regarding his experience with his invisible Lord, but his life speaks continuously. *Three characteristics of the life of an effective witness stand out definitely in the extract from Paul's Philippian correspondence that constitutes this lesson:*

1. *Mutual affection of the disciples of Jesus.* Paul calls his fellow disciples "brothers." "My dear brothers, whom I love and in my lonely prison hours long to see, source of my joy and my one day crown of victory at the stadium's end, stand fast in Jesus, beloved!" [v. 1]. They in their turn reciprocate his affection and in token of it have sent to their distinguished brother a gift of money [4: 10-13] with which to purchase comforts for his prison life or to meet the expenses of the approaching crisis in his trial [2: 23, 24]. He can wish for them nothing more vitally important than that they in Philippi live together as a band of brothers. This the Roman guardsman hears him pray for in a passion of tender longing [1: 8, 9]; this he hopes to hear of from every Philippian visitor [1: 27]; this will comfort him in his prison life [2: 1-5]. Two capable women, prominent perhaps as charter members of the church, do not think alike and are in danger of such disagreement as will impair the vitality of the church. There is need that Szzygus ("yokefellow" in fact as well as in name) should help them to an understanding [4: 2, 3].

According to the apostolic conception the church was a "brotherhood." "Brothers" is a word that shines like a star in all the apostolic literature. It appears some 130 times in the Pauline letters alone, and it is back to this conception that the new era of Bible study upon which the church is now entering will inevitably lead.

2. *The joy of the witness.* "Joy" and "rejoice" are characteristic words in this letter. "Rejoice in the Lord alway: again I will say, Rejoice!" When the Roman guard heard these words dictated to the amanuensis he must have thought his prisoner beside himself, unless the guard himself had already become a "brother"; and when the Philippian brothers heard these words read in their assembly they must have smiled and said that this was the same irrepressible Paul that sang in the prison after his whipping on the night of the earthquake! The jubilant message of this prisoner has come down through the centuries like a singing bird into many a dark home and heavy heart.

3. *The peace of the witness.* Closely akin to positive and active joy is the deep-seated peace that Paul enjoined and illustrated. A worrying, fretting "brother" was to him an anomaly. "Never worry," he said, "but in every perplexing situation lay the whole case before God in prayer, thanking him for the things he has already done, and you will find the peace of God standing like a sentinel be-

fore the door of your inner life, carefully guarding it against the assaults of anxious care" [4: 6, 7]. Many a night as Paul lay praying upon his bed, he heard the step of the sentinel outside his door and fell peacefully asleep, trusting God.

Love is and was my King and Lord,
And will be, tho' as yet I keep
Within his court on earth, and sleep
Encompass'd by his faithful guard,

And hear at times a sentinel
Who moves about from place to place,
And whispers to the worlds of space,
In the deep night, that all is well.

Paul did not worry about money matters. In acknowledging the gift from the Philippian brothers he took occasion to say: "I do not mean to imply that I was disturbed by lack of money, for I long ago learned not to have my peace of mind dependent upon any such external circumstance. I know how to get on with a little without being anxious and to have plenty without being proud. Through all sorts of situations in my varied experience I have been initiated into the secret order of those who get on happily whether they have enough to eat or go hungry, have plenty or nothing" [4: 11, 12].

For the development of these three characteristics Paul recommends two things: (1) *Habitual thinking upon high themes.* "Keep thinking of these things," he says, at the end of his catalogue of themes [4: 8]. Some one has said, "What gets your attention gets you." "Keep steadily in the presence of the best things," President King often says. Longfellow advised some one to let no day pass in which she did not see some great picture, hear some great musical composition or read some great piece of literature. He who would be brotherly and joyful and peaceful even in a prison must fasten certain great thoughts upon his mind so that his mind will habitually revert to them when released from that which for the time absorbs its attention. (2) *Association with Jesus Christ.* "In Christ," "In the Lord," "In him," are phrases found on every page of the Pauline letters. They occur five times in the short paragraph of this lesson. It is in

personal association with Jesus Christ that we catch the holy contagion of his brotherliness, joy and peace. This truth is beautifully expressed in Dr. Gladden's hymn, beginning:

O, Master, let me walk with thee
In lowly paths of service free;
Tell me thy secret; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me thy patience; still with thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong;

In hope that sends a shining ray
Far down the Future's broadening way,
In peace that only thou canst give,
With thee, O Master, let me live!

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* International Sunday School Lesson for Jan. 11, 1903. Text, Phil. 4: 1-13.

The Conversation Corner

Our Mission Work in the far North

BEGINNING with 1895, we have had in every Thanksgiving or Christmas issue—generally the latter—something about our Labrador hospital and children; first the story of Dr. Grenfell's strange finding of Pomiuk; then a beautiful letter from the boy himself; later, his going home to heaven, and successively afterward about Tommy's life and death, and Kirkina, the latest inmate of our Corner Cot.

I am sure it will give you added Christmas joy this week to see a recent picture of our little Eskimo girl, with her new wooden feet. You remember that she described them to us in her own letter printed in the Corner of July 26. With them she said she "could walk to Sunday school and do messages for Sister." What a blessed fruit of medical science and Christian missions that this poor child at the ends of the earth, whose frozen feet had to be chopped off by her father's ax to save her life, could be taken into a missionary hospital, and now can have a pair of new feet! The pain and dreariness of her infancy—she was two years old when she lost her feet and six years old when taken into the hospital in 1900—are forgotten now in the health and joy and promise of the present.

This cheerful outlook is happily shown by the word of a little girl in the infant department of a New Hampshire Sunday school where I dropped in some time ago. While telling them the story of Kirkina, her frozen feet, and her new wooden ones, a child put up her hand for something she had to say. "What is it?" She quick replied, "That little girl won't have cold feet any more!"

You will be surprised, as was I, at the latest news from Kirkina. It was in a letter from Nurse McPherson, the doctor's wife, on the way from Labrador to Halifax, saying that as they were leaving the mission they had adopted Kirkina and were bringing her away from the coast. She was very much interested in the strange sights of the new world into which she had come. I have since learned from a Newfoundland paper that they had taken her to England. Of course, now that she is provided with a home and friends, she passes from our care, but when the time comes as she grows older for permanent feet to replace the temporary pair made on the coast, I shall turn over what has been sent by the Cornerers for that purpose.

Meantime, we must still keep up on that wild old coast our "Gabriel-Pomiuk Memorial Cot," for Dr. Grenfell will surely have some other needy child to put in it. His motto, which Christ gave to all his disciples, still tells its blessed lesson from the front of Battle Harbor hospital, where in carved letters the "Captains of Ten" placed it—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

FROM DR. GRENFELL

My last letter from our master mariner, on his medical steamer, the *Strathcona*, was written in September, on his

way along the northern coast. One incident shows how the instinct of the adventurer and the hunter is not lost in the missionary and surgeon.

... The truth is I have more than I can do. We came out of our meeting late last night after a hard day's work, and broke anchor at 5 this morning. We have visited two harbors already today; we are now at sea again, and must do two more before dark. Two are Roman Catholic settlements and two Protestant, but all welcome us alike. Last Saturday I arrived at the harbor where I was to spend the Sunday at 5 P. M. So I thought I would get out alone in the boat and get a rest before the rush began again. I also wanted to try and shoot a gull for "fresh" for Sunday's dinner. I had the luck to land a couple of miles away up a bay and to climb a hill to get the view. To my joy I saw a lot of geese feeding in a pond. It was getting dark, so I crept unseen to the shore, only to find that the geese had swam out to the middle of the pond. I tried calling them in, but they were obdurate and would just swim out of range. So I crept away again, and at last crawling on my face got in range. I got four with my first barrel, and two with my second. It was now



nearly dark and as I had to swim for them all, I lost two after all. It was perhaps as well, for I was only just able to drag these four heavy birds back to my boat. Well, we did not eat them all on Sunday!

There is in that harbor a beautiful little church, painted throughout and provided with good seats, lamps and hymn books. It is a sermon in itself. This is the history of it. A Captain Lemesurier, who comes each year to this barren spot for a cargo, saw that no services could be held on Sunday, as the fishermen's tilts were too small. He is a poor man, but being an earnest Christian set to work. Each year he bought and brought here such materials as he could afford. At length he and his crew built the chapel. The old captain has held regular service in it, when in the harbor, and has seen men giving their hearts to God. He has now been out here for the last time. But I hear that he has rented an old store in Jersey [in the British Channel] where he lives, has fitted it up with loving care, harmonium and all, and holds gospel services there. Now good by.

W. T. G.

One other incident, which I copy from the Doctor's log published in a St. John's paper, shows what various missionary work he does for the help of all sorts and conditions of men—and animals. Away up in Sandwich Bay a man had started a lumber mill and taken four horses and two oxen there for hauling. The hay of course had to be imported there and was on the Hudson Bay Company wharf, but there was no way to

get it up the bay to the horses, for the ice had begun to form and open water was at an end.

So we transformed the *Strathcona* into a movable haystack. Thirteen tons of hay on our small deck looked a little odd as we sailed up the bay in a strong breeze of wind. To land it, however, was the hardest job of all, for we could not get anywhere near the beach. So we had to load the large skows, lash them together, tie all our ropes into one long hawser and put the horses on the shore end. The way that team walked the skows ashore was a revelation to the natives—they pulled them nearly high and dry out of the water. Think of horses in Labrador!!!

I have received Corner Cot contributions from "S. S. primaries," Enfield, Mass.; from the Rial Side C. E. Chapel, Beverly, Mass., and from Franklin McD., Rochester, N. H., four years old—"a part of which he saved from his candy money, his first genuine sacrifice for charity."

One more item: Dr. Grenfell sent to the Congregational House several sets of owls' skins, to be sold for the benefit of the mission. The shoremen were glad to get the flesh for food, and he paid them for the skins, thinking they would be salable for ladies' use. They are arctic, they are genuine, they are pretty, and it is not inhuman—for the birds were to be killed anyway, and if those people are willing to eat the owls, our ladies surely need not hesitate wearing the feathers on their hats!

For the Old Folks

"REVIVAL MELODIES"

One of our O. F.'s in Worcester County asked me some time ago about an old hymn-book of above title. It has since been sent to me in connection with the notes in June 14, about the old refrain—

When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun.

The little square, yellow-covered book was printed in Boston in 1842, and contained the hymns used in Elder Jacob Knapp's revival meetings, this stanza being there the last of "When I can read my title clear." Our correspondent says:

... In 1841 or 1842 father heard Elder Knapp in Lowell, and the "Melodies" was used then. It isn't three days since he repeated those lines, saying, "I was thinking of eternity."

Lunenburg, Mass.

S. M. J. J.

Another writes of the same hymn as sung at that same time:

It made such an impression on my mind and heart that now after sixty years I often sing it in the fields.

Westboro, Mass.

G. S. N.

A few days ago in speaking with a sick man of the blessed life of the future—into which soon after he entered—I repeated those lines, partly because they were familiar to his mother sixty years before. He wished me to say them again, and to write them on a slip of paper for others to read. What a testimony to the power of a great thought in humble verse—it is a good thought with which to close the year!

Mr. Martin

The Literature of the Day

Two Boer Leaders

Ex-President Kruger's book* is an account of his own life; Christiaan de Wet has given us only his story of three years of war.† We get the real Kruger in the appendixes, which contain his speeches; the narrative was taken down in Taal, put in order by intermediaries and translated at last into English. Between us and De Wet stands only the translator, whose work is admirably done if lucidity of style be the test. The men represent, respectively, the Transvaal and the Orange Free State. They are alike in their direct confidence in God, in their indignation with the English and in their tenacity of purpose. But there the resemblance ends.

Kruger's book is the *ex parte* statement of an embittered man in defeat. It is ignorantly reckless in its history—as in its account of the destruction of Livingstone's mission station and in repeated assertions that the British armed the black races against the Boers. It resolutely ignores the points on which the British rest the strength of their case against the Transvaal—such as the dynamite and other monopolies, the offensive treatment of the immigrants, the fact that they were already in a majority in the country, and the troubles arising from the appointment to office of imported Dutchmen.

It does not strengthen the case against the British, but rather throws suspicion on his own case by its lack of the judicial spirit. It contains much material of the highest value for the historian, and is of intense interest as the retouched, indeed, but still sharply outlined picture of a character such as only the conditions of Boer life could have produced. It will add little to the image which the world has formed for itself of the ex-president's character and nothing decisive to the materials for the final verdict on the guilt of the parties to the struggle. In the earlier chapters will be found the most interesting part of the book to the general reader, with their picture of the rough life of adventure with wild men and wild beasts, in the midst of which the author was trained. The book is beautifully made and fully indexed, and contains a good map and portrait of the author.

If the Transvaal was responsible for the outbreak of the war, it was the Orange State which contributed its heroic element both in victory and persistence, and it is not too much to say that the soul of that courageous and indomitable struggle was Christiaan de Wet. And yet, by an irony of fate, the Transvaal gave in first and its representative writer is a fugitive in Europe, while De Wet writes as a pledged subject of the English king. His book is as simple and modest as his character. It tells the story of one of the most wonderful defensive campaigns in history and of a generalship which has awakened the admiration of the world.

Entering the army as a private, De Wet soon came to election as commander in

chief of the Free State forces. He tried first to advise and then to rescue Cronje; he planned and carried out the attacks which made the English communications perilous. He filled the discouraged burghers with new spirit. He was the last to yield to the inevitable, and he ends his book by a call to loyal fulfillment of the surrender obligations.

If Kruger's book adds little that is new to the indictment which history will bring against English management of the negotiations and the war, De Wet convicts them of ineptitude in handling armies. He held their scouting in utter contempt, habitually expected to compel the surrender of superior numbers, swept by their blockhouses, fed and armed himself at their expense and only yielded when his country was swept clean. The English success, he tells us, was only made possible by the aid of the Boer scouts who in the late stages of the war came to their aid—traitors, he calls them. There is no food for English vanity in the book, but rather for heart-searching in view of official blundering, in which he does not hesitate to include some of the measures of Lord Kitchener.

One turns to so fair and modest a book for information in regard to disputed points. De Wet has nothing to tell us at first-hand about the treatment of the Boer women, though he quotes at length from ex-President Steyn's charges of cruelty in compelling them to enter the concentration camps. He defends the breach of the oath taken by Free Staters after the surrender of Bloemfontein by stating that Lord Roberts's promise of protection was not fulfilled.

De Wet has given us a fascinating narrative of personal experience in war, which must be of the highest interest to the military student, but in its revelation of character and of the working of genius in strange conditions no less so to the lover of manly and modest human nature. His book ought to help in the readjustment of relations in South Africa by its appeal to the devotion of the defenders of a lost cause in the rebuilding of a ruined land. There is a striking portrait by John S. Sargent and a full index and map of the scene of war.

The Religion of a Mature Mind*

In choosing this for his title, Professor Coe doubtless intended to mark the distinction of theme from that of his earlier work, *The Spiritual Life*, and of many current discussions of religious adolescence. By the mature mind, however, he means the adult mind that has outgrown traditional conceptions. "To assist and guide, and above all to encourage, religious experience in a time of transition" is the author's aim. So well does he succeed in this that he has given us a veritable Pilgrim's Progress of the New Theology.

The book traces the form of the religious life which is adapted to the general conclusions of science and the facts of the age. Science has reduced human ex-

perience to rational order, thus diminishing the realm of mystery and allaying fear. The control of nature has fixed attention upon practical good to be realized in this world. The social spirit rebukes the selfish saving of the soul. Democracy is unfriendly to external authority. The sense of evil is less vivid and the consciousness of sin has waned. Men are no longer frightened or driven to religion; they are not subject to sudden convulsions; they do not look for supernatural interventions; they are not ravished with ecstasies. Religion has become ethical and rational. It is a peaceful fellowship with God, who is loved and trusted as a father. To whatever mystical heights it may rise, it must be practical, for union with God requires co-operation with him in the service and saving of men.

Professor Coe is singularly successful in his search for the religious elements of life which may serve for the personal experience in the new form. Such are found in the scientific temper that is humble before the truth, in the moral spirit that bows reverently to ideals of duty, in all the capacities of the soul as they feel the impact of the infinite. According to its development and character the soul responds to truth, laws and ideals. Christ meets this human nature, open to him, demanding him, satisfies it and completes it. Conversion is the definite acceptance of him and his kingdom. The work of the church is the cultivation of these capacities until they ripen. Religious experience is the abounding life of a man who has come to himself, finds himself completed in Christ, and knows that the power of Christ is inwrought in the very substance of his being and in all his actions and exercises. Professor Coe has succeeded to a remarkable degree in presenting a working conception of the divine immanence.

The book is a tonic for the times, when many are depressed at the state of religion. It inspires faith in the reach and efficacy of the essential forces of the gospel beyond the bounds of "official Christianity." It suggests, and almost promises, a great revival of religion when the church, coming into the new light, shall gather to itself multitudes of truly religious men now estranged from it.

RELIGION

Incentives for Life, by J. M. Ludlow, D. D., Litt. D. pp. 320. F. H. Revell Co. \$1.25 net.

A good book for young or thoughtless men to lead them to take a more serious view of life. Dr. Ludlow is evidently a man who reads much and widely, pen in hand. The essays are profusely illustrated by incidents, especially from biography and literature, and by similes drawn from common life.

The Grammar of Prophecy, by R. B. Girdlestone, M. A. pp. 192. E. & J. B. Young Co. \$2.50.

A solid contribution to the traditional view, the relative positions, dates and authorship of the books being unquestioned. The word "prophecy" is used in the sense of prediction. The "Grammar" takes up the prophetic use of names, prophetic forms of thought and mystical identifications. The bearing of prediction on our knowledge of the divine nature and on human free will is discussed instructively, but the treatment of the millennium at the close of the volume is an unsatisfactory

* *Memoirs of Paul Kruger, Told by Himself*. pp. 444. Century Co. Amer. Edit. \$3.50 net.

† *Three Years' War*, by Christiaan Rudolf de Wet. pp. 443. Chas. Scribner's Sons. \$2.50 net.

* *The Religion of a Mature Mind*, by George Albert Coe. pp. 442. Fleming H. Revell Co. \$1.35.

begging of the whole question. The writer fails to see that everything depends on the nature of the second coming of Christ, and he confuses the real prophetic view of Christ's return in spirit with the apocalyptic view of a return in form.

The Spiritual Outlook, by Willard C. Selleck. pp. 349. Little, Brown & Co. \$1.00 net.
A concise and able estimate of the most prominent "religious aspects of modern progress." The Roman Catholic Church as a constructive factor in the future will profit by the reaction against individualism. Unitarianism has the limitations of a survival of its early iconoclastic spirit, its over-emphasis of the intellectual element, its lack of ardent devotion to the personal leadership of Jesus. The tacit recognition of the essential unity already existing in the church is finely stated.

Vital Religion, by G. H. S. Walpole. D. D. Church's Outlook series. pp. 178. E. P. Dutton & Co. \$1.00 net.

The writer attributes all popular indifference to the fact "that religion has lost its romance." This is a key sentence, the book being written from the broad churchman's point of view. Loyalty to the church and loyalty to Christ are relatively compared to enthusiasm for a principle in a political meeting and for a person who embodies the principle in the passing of the queen through the streets at her jubilee. The value of the Book of Common Prayer is emphasized.

Electricity and Its Similitudes, by C. H. Tyndall. pp. 215. F. H. Revell Co. \$1.00 net.

Dr. Tyndall is a scientific electrician as well as a pastor in the Reformed Church. The theme of his book is the analogy of natural and spiritual phenomenon. He begins by stating the facts about electricity and then draws the analogy of spiritual experience. The book will serve ministers and teachers as a storehouse of illustrations for the ways of God and the spiritual life of man.

The Lordship of Jesus, by Milford H. Lyon. pp. 130. F. H. Revell Co. 50 cents net.

An effort to define the basis of the next spiritual revival in the acknowledgment of Jesus as not only our Saviour, but as Lord of the entire activity of life. The author's generalizations are sometimes painfully easy, and his statements in regard to Jesus in the parlor and in politics disagreeably intimate.

Chosen, by Mrs. Constans L. Goodell. pp. 152. Fleming H. Revell Co.

This little volume breathes a profound, restful, inspiring, devotional spirit, the fruit of a rare Christian experience and a sensitive sympathy with the inner life of Christian believers in their varied moods of joy, perplexity, doubt, sorrow, reflection and hope. It contains also wise, practical counsels.

The Ten Commandments, by R. W. Dale, LL.D. pp. 308. Thos. Whitaker. \$1.50.

These studies of the ten words by the lamented Dr. Dale carry him a little outside of the ordinary line of his religious thinking. They exemplify his clear insight into Scripture truths in their bearing on present opportunity and duty and will prove helpful and pleasant reading.

Bible Studies in the Life of Christ, by Rev. H. T. Sell, D.D. pp. 160. Fleming H. Revell Co. 50 cents net.

Valuable for its analysis, non-committal as to modern problems concerning the person and teachings of Jesus, raising questions which it does not answer, a text book to which the most conservative Bible teacher need not take exception. It escapes wholly the challenge of modern thought.

FICTION

One's Womenkind, by Louis Zangwill. pp. 389. A. S. Barnes & Co., New York. \$1.50.

The title of this interesting story suggests the breadth of its field of study. It is not a mere chronicle of the progress of a love affair, but a study of the growth of character in a man of culture and power in his relations to mother, sister, nieces, wife and women friends. The interest of the character drawing is sustained throughout, and sustained not merely by the intrinsic interest of the characters but by their relations and contradictions. The story moves in English middle and higher class circles. Its tone is quietly optimistic, though one is brought face to face with the shams and hypocrisies as well as with the sincerities of life. The value

of simplicity and friendship as compared with display and passion is the unobtruded lesson of a story which will well reward careful and deliberate reading.

The Corquest, by Eva Emery Dye. pp. 443. A. C. McClurg & Co. \$1.50.

A vivid picture of the Indian wars preceding the Louisiana purchase, of the expedition of Lewis and Clark and of events following to the occupation of Oregon. The second section of the book is of the most concrete interest, having to do with the famous exploration from St. Louis up the Missouri, across the mountains and down the Columbia to the Pacific coast—an event which had so much to do with the occupation by the United States of the great Northwest. It is based on a diligent study of the original journals of Lewis and Clark. It is instructive and interesting, and would be more so if it were not written in quite so dramatic or, shall we say, staccato style.

Glengarry School Days, by Ralph Connor. pp. 340. F. H. Revell Co. \$1.25.

These sketches of early days in Canada have already appeared in our own columns and we do not need to introduce them to our readers. There is a trace of unity running through them all and a multitude of characteristic touches in Ralph Connor's effective style of narration.

Sweetbriar and Thistle-down, by James Newton Baskett. pp. 340. W. A. Wilde Co. \$1.50.

It is life on a Missouri farm that Mr. Baskett pictures, bringing in some of the characters already met in *At You-All's House*. His farmer hero, Shan McBride, is a strong, lovable man with a wise native philosophy which is very quotable. He has a minute knowledge of the nature about him and shares it with the young city girl who comes to visit the farm. She brings in an element of mystery and causes a moral struggle. For a girl of fifteen she has too many lovers, but barring this blemish it is a good girl's book which enters a fresh field.

A Fortune from the Sky, by Skelton Kuppard. pp. 230. Thos. Nelson & Sons, New York.

An imaginative story in which the fate of great nations depends upon the possession of a secret invention which revolutionizes methods of war. The imagination is rather fantastic, but the proportion of the plot, once accepted, is well sustained and the book, though in no sense great, will afford good amusement for an idle hour.

Concerning Polly, by Helen M. Winslow. pp. 359. Lee & Shepard.

A story of country life in New England after the manner so popular with a certain class of writers. Without a trace of originality in incident or novelty in plot, the book holds one's interest to the end.

The Success of Mark Wyngate, by U. L. Silberrad. pp. 320. Doubleday, Page & Co. \$1.50.

The story of a young chemist whose devotion to research fills his life to the exclusion of all other passions, and of a woman who is devoted to him and therefore to his science. The story is told simply and directly and all the characters are well defined. But "success" in this case was dearly bought.

HISTORY

The Renaissance, Vol. I. of the Cambridge History. Planned by the late Lord Acton, LL.D., edited by A. W. Ward, Litt. D., G. W. Prothero, Litt. D., and Stanley Leathes. pp. 807. Macmillan Co. \$3.75 net.

This is the first volume of twelve planned by the late Lord Acton, professor of history of Cambridge University. After an introductory note by the late Bishop Creighton, follow eighteen chapters by as many writers on separate fields of the history of the Renaissance. This broadly sketched and comprehensive plan has the advantage of allowing each writer to treat his branch of the subject as a rounded whole. It has also the defect of its quality in a certain lack of proportion which only the unifying touch of a single hand can give. The work promises admirably and is intended to cover the period of modern history with a comprehensiveness hardly elsewhere attained. We shall look forward to the volumes as they appear with keen interest and hope to sum up the result when the whole work is completed. The critical apparatus of the books is on a large and comprehensive scale.

The Territorial Growth of the United States, by Wm. A. Mowry. pp. 237. Silver, Burdett & Co. \$1.50.

Mr. Mowry has made an interesting study of a large and important subject. He describes the methods by which the territory of the United States has grown to its present expansion, beginning with a description of the thirteen original states and taking up in their order the Northwest Territory, Louisiana, Florida, Texas, California, Oregon, Alaska and the more recently acquired islands. The subject is made clear by the addition of a number of admirable maps, and the whole forms a conveniently accessible handbook of information in regard to a subject which must be of high interest to all Americans.

As Seen from the Banks, by Chas. E. Benton. pp. 292. G. P. Putnam's sons. \$1.25 net.

The author enlisted in the Civil War in 1862, being very young. He was made a member of the band, and on the field was detailed to bring in the wounded. This probably accounts for the fact that among these recollections the gruesome and ghastly scenes of hospital and battlefield are so prominent. Otherwise these simple sketches give a vivid and pleasing view of march and camp, fighting and foraging.

The Venetian Republic, by Horatio Brown. pp. 211. Macmillan Co. 40 cents net.

One of the Temple Primers, containing a brief sketch of the republic of Venice, with chronological tables and good index. The book is handsomely made, with frontispiece of Paul Veronese's Enthronement of Venice and a handsomely decorated title page. One of the useful little aids to the study of history in which the time is rich.

The American Merchant Marine, by Winthrop L. Marvin. pp. 444. Chas. Scribner's Sons. \$2.00 net.

Mr. Marvin has a congenial subject in the story of American mercantile experience at sea. He tells us that the book is the outcome of twenty years of such study as the student gives to the theme that lies nearest to his heart. He has given us an enthusiastic and interesting account of a side of American life of which we all have reason to be proud. Naturally enough the book ends with a plea for the further subsidizing of American shipping and a prophecy of renewed control of the carrying trade of the world.

FOR BOYS AND GIRLS

Our Little Porto Rican Cousin, by Mary Hazelton Wade. pp. 108. L. C. Page & Co. 50 cents.

The latest number in a series of books describing the life of children in other lands. The chapters give a good account of life in Porto Rico as it has been and still is under the conditions of American occupancy.

The Little Woman in the Spout, by Mary Agnes Byrne. pp. 84. Saffield Pub. Co. 60 cents.

The incidents on which the plot of this story is built are not very fresh—a cruelly treated bound-girl, the loss of a valuable article of jewelry, with suspicion thrown upon her, the discovery of her family and her inheritance of a fortune. Nor does the literary art rise above mediocrity. The pictures are not to be commended.

Polly State, by Frances J. Delano. pp. 247. Pilgrim Press. \$1.25.

This is a jolly girl's story which was published serially in our columns under the title, *One of Thirteen*. We have already noticed and commended it.

Under the Pine Tree Flag, by Willis Boyd Allen. pp. 274. Pilgrim Press.

Mr. Allen has woven the story of the early days of the Revolution into this number of his series of historical fiction for boys and girls. Both the movements of the army and the little known adventures of the men of the New England coasts at sea contribute to the interest of the story. It is not all war, however, the plot allowing of an occasional return to the quiet farms of Maine, with pictures of boy and girl character and interesting home doings.

The New Pupil, by Raymond Jaebarns. pp. 259. Macmillan Co. \$1.50.

Polly Quebe, an untrained, self-willed but warm-hearted little schoolgirl, enters a small boarding school and speedily becomes the center of interest and leader in naughty pranks. The story is brightly told, full of in-

ident and will be enjoyed by schoolgirls. Fraulein Friedrichs, the wise and kindly schoolmistress, is worth knowing.

Bob the Photographer, by Arthur M. Winfield. pp. 325. A. Wessels Co. 50 cents net. There is nothing to be learned about photography from this story of adventures with thieves and murderers. Bob, the hero, is a plucky boy, and the valuable lessons of the book are those of enterprise, courage and persistence; but the plot is of the dime novel order and absurdly sensational.

Molly, by Barbara Yechton. pp. 120. T. Y. Crowell & Co. 50 cents net. The story of a girl who was not clever with books but who had other high qualities of mind and heart. The invalid cousin is something of a monster, but serves as a good foil for Molly's pluck and kindness. Girls will like the story.

The Yellow Violin, by Mary A. Denison. pp. 311. Saalfield Pub. Co. \$1.00. A story of kindness and its rewards. The incidents are highly improbable, but the characters are drawn with a good deal of sympathy and the moral purpose is good.

MISCELLANEOUS

The Government of Maine, by Wm. MacDonald, LL.D. pp. 263. Macmillan Co. 75 cents net.

Professor MacDonald began his study of the government of Maine while a professor in Bowdoin and concluded it after his transfer to Brown University. He begins with general descriptive and historical elements and goes on to the description of government, general and local, in the state. The appendixes include chronological tables, excerpts from historical documents, outlines of the state government and statistical tables. The book belongs in the series called *Handbooks of American Government*.

Our Noblest Friend, the Horse, by Francis M. Ware. pp. 368. L. C. Page & Co. \$1.20 net. In spite of the eulogy of the title, the author gives no flattering picture of equine intelligence. The horse, he says, is a fool, a coward and a bully. His one mental trait of full development is memory, and by his memory of defeat in every attempt at self-assertion, he is controlled and used by man. The book is a sensible and practical treatise on the training, handling and best enjoyment of the horse, and will be certain to prove helpful to all owners and drivers.

Proceedings at the Reunion of the Descendants of John Eliot. pp. 114. Privately printed. Full Minutes of the first and second meetings of the descendants of the great missionary to the Indians, with an account of the 250th anniversary of the founding of South Natick.

The Social Comedy. Life Pub. Co. Full-page pictures from the best which *Life* has offered, making a good variety of comedy, satire and here and there a hint of tragedy in which the artists are almost always clever and sometimes give us pictures of high interest. Sometimes, however, the inscription and the picture are brought together in a mere marriage of convenience.

A Book of Meditations, by Edward Howard Griggs. pp. 225. E. W. Huebsch, 150 Nassau St., New York City. \$1.50.

Brief personal impressions of travel, art and the experience of life. We find it impossible to take Mr. Griggs as seriously as he seems to take himself, but we have found a good deal of suggestive thought and a little good verse on his too rhetorical pages. Is it not, however, reversing the usual order to give the public scraps from one's note-books before one has made any solid reputation as writer of thoroughly studied books?

Annual Report of the Board of Regents of the Smithsonian Institution for the Year Ending June 30, 1901. pp. 782. Superintendent of Documents, Washington, D. C.

The annual reports of the Smithsonian Institution are mines of information in regard to the working of the great national museums and, in their appendixes, in descriptions of the progress of research. The present volume, in addition to the full report of the secretary, contains more than fifty monographs on subjects of scientific and popular interest.

Johns Hopkins University Celebration of the Twenty-fifth Anniversary of the Founding of the University and Inauguration of Ira Remsen, LL.D. pp. 182. Johns Hopkins Press.

Bits from New Books

One and One Make Threë

She liked him for himself, which is quite different from liking the parts which went to compose him. For it is no miracle for two things, added together, to produce not only the sum of themselves, but a third thing which is not to be found in either of them.—From *London's Daughter of the Snow* (Lippincott).

Sabbath and Sunday

The Jewish Sabbath was a divinely ordained discipline, intended to enforce the remembrance of God's creative acts and to check, by an authoritative institution, man's complete absorption in secular business. The Christian Sunday is the expression of the joy of Christian hearts in the resurrection and glory of Christ, and of their desire to vindicate their place in the kingdom of heaven.—From *Dale's Ten Commandments* (Whittaker).

Living up to His Rule

Florentino declares that Dumas, being accustomed to fill his twenty sheets a day, finished *Monte Cristo* in his presence, on the fifteenth page. Not wishing to depart from his rule, the romancer took a fresh sheet, wrote at the top *Les Trois Mousquetaires*, and completed five sheets of the new story before finishing the day!—From *Spurr's Life of Alexandre Dumas* (Stokes).

Love and Laughter

She brought, as ever, sunshine with her, making all trouble seem far off and shadowy. My mother tended to the fire of love, but Barbara lit the cheerful lamp of laughter.—From *Jerome's Paul Kever* (Dodd, Mead & Co.).

A New Set of Virtues

Few things indicate more clearly how great was the change effected by Christianity on the thinking of the world than the fact that it adopted an entirely new set of virtues; for virtues are simply excellences of manhood. The change indicates that the type of man which Christianity tries to produce is radically different from that aimed at by pagan philosophy, and some one has truly said, that the final test of every human system or institution is the kind of man it produces.—From *Stalker's Seven Cardinal Virtues* (American Tract Society).

The Way of Happiness

One cannot be happy till one has learned how, and for that one must suffer.—From *Zangwill's One's Womenkind* (Barnes).

Do Jews Marry Christians

In discussing the question with one of our former rabbis, the point arose as to what percentage of intermarriages existed in our midst. We estimated such marriages to be about two or three per cent. of our Jewish community. On making out a careful list, imagine our surprise to find that they represented fully ten per cent. of our Jewish population. . . . We further found that, so far as it seemed possible to know, these marriages seemed fully as happy in their results as those between Christians or between Jews, an absence of divorces being notable among those who had thus intermarried.—From *Weinstock's Jesus the Jew* (Funk & Wagnalls).

A Charming Widow

A pair of these prolific little pests (English sparrows) began to build in the shutter of a New Jersey country house. The ornithologist who lived there shot the male, but in less than an hour the widow returned triumphantly with his successor. He likewise was promptly killed and so was the third mate and the fourth, and so on, until sixty cheerful volunteers had been ensnared to their death through the charms of the equally cheerful widow.—From *Blanchan's How to Attract the Birds* (Doubleday, Page).

Sense without Sentiment

"You haven't a spark of romance about you, Jane," said Polly, with a sigh.

Jane, having piled the bread neatly upon a plate, scraped the crumbs into the hollow of her hand and conveyed them to her mouth. "Maybe not," she said, contentedly. "I don't seem to see no halo 'round Sam, if that's what you mean. Neither does he look rose-colored to me, without it's his hair, and that's more of a dahlia shade. But if I conclude to join forces with him, I rather guess we'll get along about's well for all that. Halos don't stand the wear and tear of married life, I've noticed; and mighty few of them rose-colored visions is warranted not to bleach."—From *Nash's Polly's Secret* (Little, Brown).

Turkish Justice

A story is told of a thief in a certain town in Palestine who entered a house and stole nothing. He simply went out and claimed the house before the judge. When the case came to trial, the thief challenged the owner to tell how many steps were in the stair, how many panes of glass in the windows and a long catalogue of other such details. This the owner could not do; and when the thief gave the numbers correctly the house was at once given to him as its obvious owner.—From *Kelman's Holy Land* (Macmillan).

Life in Concord Half a Century Ago

They are true transcripts of life, though vanished now from its place at least in that region, which then enjoyed the seclusion of a nest of villages uninhabited by railroads, and was nearer perhaps to Calcutta and Sumatra and the Gold Coast than to New York. Hawthorne was not solitary and alone in this life after all. That part of New England was not far from being a Forest of Arden, when Emerson might be met any day with a pail berrying in the pastures, or Margaret Fuller reclining by a brook, or Hawthorne on a high rock throwing stones at his own shadow in the water. There was a Thoreau—there still is—in every New England village, usually inglorious. The lone fisherman of the Isaak Walton type had become, in the new world, the wood-walker, the flower-hunter, the bird-fancier, the berry-picker, and many another variety of the modern ruralist.—From *Woodberry's Hawthorne* (Houghton, Mifflin).

An Interested Woman

"Sometimes I've felt sorry for girls, for nature doesn't give them the show, always, that she gives to boys, but she's given them the great faculty of being interested, if they'll keep awake. A woman's like a nerve if she wants to be—the stimulation without which the muscle is palsied. I've never known an interested woman who was uninteresting. I've had some girl friends to so look me in the eyes as I talked to them, that when I went away, I felt as if a giant had taken me by the hand.—From *Baskett's Sweetbriar and Thistle-down* (W. A. Wilde).

Our Readers' Forum

This department is intended to be a clearing house for opinion on all topics of general importance. To that end, brief voluntary contributions are invited in the hope that all sides of debatable questions will be freely and fairly discussed. In selecting these open letters for publication, the editors will endeavor to choose such as will interest and profit the readers of the paper.

Preparation the Secret

On leaders of prayer meeting rests much responsibility. If they take the chair with no preparation, read selections in such a voice as can hardly be understood, make no remarks or those without thought or prayer, the sheep will be poorly fed. If those who attend prayer meetings and from compunctions of conscience rise to say a word occasionally come to them in the same way little good can be done. We wonder why these meetings have so little quickening power. Are not the reasons suggested sufficient cause for the effect? It has often been an open question with me whether one ought to go to a prayer meeting at all when too fatigued in body or preoccupied by other occupations to understand the subjects or even the prayers. In some cases this is unavoidable. Imperative duties often keep the spiritually hungry busy till the last moment. But in many other cases a shopping expedition, a call, a walk, might just as well be deferred till the next day and the body and mind be attuned to the service. Herein is one argument for women taking part as well as men. They can often command their time better for preparation.

A pastor is often blamed if he does not lead a meeting as he would a preaching service. But in fact it is emphatically a people's meeting, and pastors have felt that they killed it by their presence or by praying and speaking with such scholarly preparation that no one would feel like following. Hence they try to draw out members first and do their part last. Greater results would ensue, however, from putting the meeting in the hands of laymen and women who desire to "feed the sheep" according to Christ's command to Peter and who appreciate the opportunity given them.

X. Y. Z.

Once More, Where Are We

It is encouraging to know that however alarming our condition as a denomination may be our leaders are not inattentive to the signs of the times. Abundant evidence of this fact is furnished by recent issues of *The Congregationalist*. As to our practical work Dr. Gladden frankly points out "the weak points of Congregationalism." In regard to the theological situation Dr. Packard, with great earnestness and wide knowledge, presses the question, "Where Are We?" And in reply Dr. Munger, with his serene optimism, tells us "almost categorically" "where we are." In the Thanksgiving number an editorial article calls attention to the failure of strong Congregational churches to secure Congregational pastors, adding the remark that "a denomination which has not life in itself to furnish its ablest leaders cannot grow." In the same number the secretary of the National Council shows by statistics that Congregationalism is losing ground in New England, its ancient home and stronghold. He adds very wisely, "We do not believe in toiling for numbers, but we do believe that it is wisdom to find out just where we are."

In order to find out "just where we are" it is necessary to consider whether there be a causal connection between the theological situation which troubles Dr. Packard (and many more) and the denominational lukewarmness and decline noticed in the paper for Thanksgiving week. It is well known that many of the devoutest members of Congregational churches have been uneasy for several years about the so-called "new theology," wondering what might be its real meaning and tendency. This popular apprehen-

sion was allayed for a time by the assurances of those in the front rank of the movement that the new theology was simply a mild, conservative, unaggressive openness and alertness of mind. Dr. Munger, for instance, in a memorable passage said of it: "It is little aggressive . . . it does not crowd itself upon the thought of the age. . . . It does not destroy foundations. . . . It makes no haste, it seeks no revolution," etc. After fifteen years Dr. Munger is apparently of the same opinion still. For in his recent article he seems to divide the "we" of the question before him into just two classes; those in the one class being "in a state of mingled ignorance and bewilderment" and those in the other able to understand and accept the results of modern thought and investigation, and that without detriment to their Christian faith.

But are we all included in Dr. Munger's two classes? Have we not a new theology to reckon with in our own denomination which avows its determination to "destroy foundations" and to "seek a revolution"; which maintains, in fact, that the common faith of all the great churches of Christendom is already destroyed by historical criticism and the doctrine of evolution? Is not this a fair and correct description of the theology represented and set forth with admirable frankness by the late Dr. L. L. Paine? It is perhaps impossible to judge how far this theology prevails among us. Dr. Paine himself thought that it was gaining ground rapidly, and the approving references which have been made to his books by influential pastors show that he had some reason to think so. Other signs also point to the same conclusion.

But if this theology is favored to any considerable extent by our pastors and other leaders, we must see that our house is divided against itself, and that in such a way that the two parties have nothing in common and no possible basis for compromise or reconciliation. It would be easier for thousands of Congregationalists to accept the Roman Catholic faith, not to speak of more natural alternatives, than to parley with a theology which denies the incarnation of the Son of God, and which declares that our Saviour in his death only "paid the debt of nature," and that Christ is not risen. To many of us, to a great majority of us I trust, such teaching is a categorical denial not merely of our denominational traditions but of the original Christian faith. "The primitive (Christian) community," says Adolph Harnack, "called Jesus its Lord because he had sacrificed his life for it, and because its members were convinced that he had been raised from the dead and was sitting at the right hand of God."

Many of us feel that if these convictions, on which the first Christian community, including the personal disciples of Christ, was built, and on which the church of all ages has rested, are to be abandoned, it makes little difference what becomes of Congregationalism in New England or elsewhere.

But we are persuaded better things of the denomination though we thus speak. Times change, and the world will learn to use its new knowledge more soberly and discreetly and to recover a juster estimate of old knowledge. It will surely learn that there is no way to come nearer to Christ than through the first Christian community, many of whose members had been his companions and disciples. It will learn also that no historical criticism and no doctrine of evolution can imperil the common faith of Christendom, whose historical basis is the unimpeachable testimony of our Lord's chosen witnesses, and to

which the Holy Ghost bears witness today as at the first. In the meantime, let us not be greatly surprised if Congregationalism is at present losing ground in proportion to its failure to contend earnestly for the faith once delivered to the saints.

Wilkesbarre, Pa.

E. J. MORRIS.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Jan. 4-10. How to Get a Fresh Start. Eph. 4: 22-32.

We never need religion more than at the point of new departures in life. The world's counsel is to brace up and make the best of the new chances. But what has the world to say to us crushed by a sense of past failures and blunders, what guarantee can it give that we will succeed this time? Somehow we cannot keep out of our mind the vision of a stained and fruitless past. Somehow we lack courage to begin again, having stumbled and fallen so many times.

But religion has at least three important messages at this juncture. In the first place it says, "I know all about the broken resolutions, the repeated wanderings, but I know also of One who can take away the sting of painful memories, who is more ready to forgive than we are to crave forgiveness." It is possible then, in view of this divine knowledge of our past and the divine pity for the erring children of men, to rise to the high level which General Gordon, the hero of Khartoum, reached. He learned in his later years, he said, to look upon history as another name for Providence, and believed that out of failures and shortcomings God could evolve blessings.

The second message of religion relates to the present. "I can point you to sources of power whose availability you have hardly dreamed of yet. Your fresh start means not alone resolute girding up of your loins, the call upon every faculty to do its best work, the straining of every nerve to the utmost, but it means also chariots and horses around about you, the angels of God and the great crowd of heavenly witnesses and helpers." How foolish, then, for us to be cowards and cravens when we can form an alliance with the Lord God omnipotent.

The final message of religion is, "I know that your future stretches away endlessly, all golden with opportunity." In the long look of the years it does not matter so much that we have wasted ten or a score, provided from this time on we dedicate ourselves to nobler living. There is time enough yet to win the battle. God will give us years enough in which to conform our lives to the image of his Son.

The way then to get a fresh start is to get nearer God. Nothing else breeds in a man so much hope and courage and enthusiasm. We may read many books embodying the wisdom of the world. We may change our environment a hundred times. We may say "I will" over and over again with our teeth set and our fists clinched, but unless we also cast our lives completely upon the embracing love of our Father in heaven, the fresh start of 1903 is foredoomed to an ignominious ending.

The Church Prayer Meeting

Topic, Dec. 28-Jan. 3, 1903. Thanksgiving and Consecration. 1 Kings 8: 54-61; Ps. 85: 1-13; Josh. 24: 1-22.

What mercies have we received? What opportunities are renewed? How shall we make the most of them?

[For prayer meeting editorial see page 971.]

The Empire State

Consulting State Editors: Rev. Drs. E. N. Packard, Syracuse; N. McGee Waters, Binghamton; F. S. Fitch, Buffalo

In and Around New York

Pilgrim's House Warmings

Members of the Church of the Pilgrims, Brooklyn, visited Dr. Dewey and family in the new parsonage last week, and gave them a house warming. Dr. and Mrs. Dewey received the guests during the afternoon and evening. Another opening with which this church has had to do recently was of the Friendly House in South Brooklyn, established by two of its organizations, the Young Men's Club and the Girls' Pilgrim League. All features of institutional work for boys and girls have been adopted and a competent woman has been installed as house mother.

Central's Prosperity

The annual meeting for the rental of pews at Central Church, Brooklyn, resulted in the payment of \$3,500 for the privilege of selection, \$600 more than last year. Mr. Hoyt, who has been auctioneer for a number of years, acted in that capacity again and succeeded in maintaining the best of feeling among the bidders. About 200 pews were selected by the payment of premiums, the highest sum paid being \$200, the lowest \$1.

Progress at Plymouth Church

Reports from Plymouth Church indicate advance in activity, spiritual influence, in numbers and in temporal matters. Congregations, both morning and evening, have swelled to almost the capacity of the great auditorium, seating 2,500, evening audiences consisting largely of strangers to the morning service. An increase of membership during the year from 1,943 to 2,040, the death of Rev. Samuel Scoville and the choosing of Mr. Harmon to succeed him as assistant were prominent events of the year. Treasurers' reports, including those from Bethel and Mayflower branches, showed improved conditions.

Sunday School Rally in Brooklyn

Brooklyn Sunday school workers had an interdenominational rally at South Church last week. Mr. Russell W. McKee, president of the Brooklyn Sunday School Union, presiding. Dr. Henson, the principal speaker, emphasized the importance of work with the individual, on the street, in the home, wherever opportunity may offer, and said that the beauty of personal work was the naturalness with which it was done. The same keynote was struck at an Eastern District meeting the same evening in Bushwick Avenue Methodist Church, where Dr. J. M. Farrer of the Reformed Church made an address on Personal Effort.

The Ministers' Meeting

Dr. James M. Whitton presented a paper on Biblical Narratives of Raisings from the Dead. The subject was approached from a study of statistics of premature burial, after apparent death, and the paper was of intense interest to the ministers, as shown by the animated discussion which followed.

Sunday Concerts Investigated

The New York Presbytery objects to the opening of certain public school buildings on Sundays for free concerts under the auspices of the Public Education Association and other societies. Its committee appeared last week before the committee on buildings of the board of education to register the protest. The chairman of the board's committee said that there was no intention of giving either a religious or an anti-religious character to the entertainments. The guiding principle was that the school buildings should be put to no use prejudicial to morals. The Presbyterian

committee objected to a program on which three "plantation songs" had appeared, but could find no fault with others cited. Dr. Hathaway of the American Sabbath Union said that the only way to avoid offense was to keep the buildings closed on Sundays. The representatives of the Public Education Society, on the contrary, held that some moral and elevating entertainment should be provided in winter to take the place of the summer Sunday park concerts for the many thousands who do not come within the influence of the church. No decision was reached.

A Carnegie Dedication

The first of the proposed sixty-five branches of the New York Public Library, popularly designated as The Carnegie Libraries, was dedicated Dec. 13. This one is located at 222-224 East Seventy-ninth Street. It is a noble structure, built of Indiana limestone, with one floor for adults, another for children, and a third to be used as an assembly room. It will serve as the general type of the others to be erected. To the regret of all, Mr. Carnegie was unable to be present. But Hon. John S. Billings gave an account of the development of library interest in the princely donor's mind, and how he was led at last to do what he considered something worth while for Greater New York. Thus the work of the circulating library, which in New York began as late as 1879, is now blossoming forth in a perfected system such as no other capital of the world possesses.

Headquarters for Hibernians

Irish interests in New York are to have headquarters, if efforts now making prove successful. It is planned to erect a large building on 116th Street, to be known as the Hibernian Institute, as a memorial of the achievements of the Irish race in America. A site has been purchased for \$100,000 and a \$250,000 building is proposed. At a meeting held last week to further the scheme it was stated that a mortgage on the property is to be removed before building is commenced. Archbishop Farley, who presided, referred to New York as the largest Catholic city and the largest Irish city of the United States. The Ancient Order of Hibernians is favoring the plan, but all Irish societies will use the building, if erected.

A Quarter Century of Fresh Air

The report of the *Tribune* Fresh Air Fund for the current year is of more than usual interest because it includes a summary of twenty-five years' work. In 1877 receipts were \$187 and sixty children were sent to the country for two weeks each. In 1902 receipts were \$25,268 and 9,130 children had two weeks' outings, while 27,738 had outings of a day. The latter were paid for, however, by special gifts additional to the sum named. The total for twenty-five years shows receipts of \$510,769 and beneficiaries numbering 563,537. The children sent to the country are secured through the churches and charitable institutions of Manhattan and Brooklyn. In the twenty-five years' work no child has been injured while in care of the fund's agents.

C. N. A.

From a Central Viewpoint

A MINISTERIAL RETREAT

The ministers of Syracuse lately observed a Quiet Day. At a small church, three miles from the heart of the city, about forty ministers, from seven denominations, enjoyed fellowship, prayer and the breaking of bread. Different leaders were in charge at different hours. The themes began with our own spiritual needs as men of God, of prayer of service in the ministry as students of

the Word. A profitable hour was given to our official brethren; their peculiar opportunities for helpfulness and their need of the more frequent and united prayers of the church. Intercession for all Christian workers, in the Salvation and Volunteer armies, Y. M. C. A., missions to the fallen and outcast, led up to prayer for a world revival. The last half hour was given to special and tender prayer for the indument of the Spirit for immediate service.

GROWTH THROUGH REVIVAL

The old church at Homer, Rev. W. F. Kettle, pastor, has been greatly blessed through union revival services under Rev. E. E. Davidson. As a result seventy-five members were received, of whom sixty-six came in on confession. In some instances whole families joined, and many heads of families confessed Christ for the first time. Ninety have been received this year and more are ready to come. The Endeavor Society has just added forty members. Prayer meetings have more than doubled. Earlier in the year the church received generous gifts—a fine organ and new windows, an individual communion set and a baptismal font.

MINISTERIAL SUPPLY

The State Bureau, of which Rev. Mr. Kettle is efficient secretary, is more than a name. During the last year 130 churches and ninety pastors corresponded with him. Twenty churches sought help in finding a pastor, and in eight cases the bureau acted directly and secured settlements. Pastors were advised in relation to calls and helped to decide. Others, growing restless, were counseled with happy results. Brethren going abroad were commended to English churches, and found a hearty welcome. Some unworthy men were shut out. The organization was created by the State Association and has directors in each local association.

CLUB LIFE

The reconstruction of the Central New York Congregational Club is proving a success. At the first meeting this fall, Dr. Waters of Binghamton gave a striking address upon Daniel Webster. Coming from a Southern-born man, it was the more impressive. He characterized Webster as an intellectual giant, but dealt faithfully with his moral decay. Dr. Waters has the temperament of an orator. The second meeting, for members only, was a fruitful discussion of the Workingman and the Church. Forefathers' Day brought addresses by Dr. C. C. Creggan upon Forefathers and Foremothers, and by Rev. C. N. Ransom upon the South African situation.

A MORMON INVASION

Two Mormon elders have taken rooms in Syracuse and are carrying on a house-to-house canvass for proselytes. Considerable alarm and indignation have been felt. The daily press has attacked them, and the W. C. T. U. women petitioned the mayor to expel them from town. But he found no authority for attempting this. A curious piece of church history is found in the formation of a small Mormon church out of Congregational materials in a hill community of New York. The little group of farmers built a church for their worship, but when the authorities at Salt Lake demanded the title to the property their old New England instincts served them a good turn and the building has never been used.

CONTRIBUTIONS TO NEW ENGLAND

Rev. William H. Van Allen, who goes to the Church of the Advent, Boston, is a familiar figure in Syracuse. A graduate of the university, assistant to bishop Huntington, he made a strong impression as an energetic churchman, a writer, preacher, social reformer, deeply interested in the problem of capital and labor, and a man of fine literary gifts and acquisitions. He is only thirty-three years old.

Plymouth Church, Utica, will soon lose Rev. Henry Hallam Tweedy, who goes to the South Church, Bridgeport, Ct. A native of Binghamton, he prepared for college at Andover, and graduated from Yale in 1891. In college he was a leader in the social and religious life of the university. While at Union Seminary he was for two years assistant to Doctor Parkhurst in the Madison Square Church, New York. A traveling fellowship took him to Germany, after which he taught science at Pottstown, Pa. Four years ago he was ordained and installed at Utica, where his work has been

of a high order. He has been sought in the best social circles. Pre-eminently a teacher, he has instructed his congregation not only in the pulpit but the lecture-room. The church, which has always worshiped in a large chapel, is about to build a handsome and adequate structure. Mr. Tweedy will be greatly missed throughout this region.

E. N. F.

From the Buffalo Observatory

PASTORAL DEMAND AND SUPPLY

December finds our work in full swing, with much ground for encouragement. Nearly all our churches have pastors; but it is difficult to find men who have talents sufficient and in the right combination for our metropolitan churches and college towns. Nor is it less difficult to find men suited to our smallest churches, and willing to accept the limit of opportunities and modest recompense for their services. One association has at least eight village churches of from forty to a hundred members where much good may be done. It is discouraging to those in care of the State Home Missionary Society to be unable to man such churches promptly. Another great difficulty is brevity of pastorates in churches of this class. The restlessness of pastors is no less an evil than the critical spirit of the churches. The usefulness of an able and devoted man is not always, if often, in proportion to the size of his church and his salary. A man of God will find many avenues of influence opening before him if he has a humble and obedient spirit.

The idea which has seemed to justify short courses, on the ground that men who spend ten years in professional training can hardly be expected to be content in these humbler parishes, is not borne out by experience. The short course men require a sign and are most sensitive to the statistics of the Year-Book. The thoroughbred is content to build up character and does not have his name sent to the supply committee of every pastorless church.

AMONG THE CHURCHES

East Avenue Church, Lockport, has been making important improvements in its property. The enterprise of this church and its resourceful pastor, Rev. G. A. Brock, amid many discouragements is worthy of all praise.

St. Luke's, Elmira, is under the pastoral care of Rev. Ethan Curtis, who, while he has declined a call to permanent work, is preparing the way for its future pastor. This society has an attractive building in fine condition, which was secured by the labors of Rev. H. E. Gurney, now of Warsaw, and Rev. C. F. Allen, its last pastor. It is near the Lackawanna station, in a fine section of the city, and ought to prosper.

Plymouth Church, Rochester, has a fine building and in the earlier part of the pastorate of Rev. Myron Adams was a strong church. In recent years, through various untoward influences, it has become discouraged. Under the care of Rev. S. B. Hershey, formerly of Ashtabula, O., now president of the Union Lyceum Bureau which has its office in that city, and with the advice and co-operation of neighboring pastors, it is earnestly considering the expediency of coming into full fellowship with our denomination, which we all hope may be accomplished.

Pilgrim Church, Buffalo, in care of Rev. A. L. Grein, is putting forth more vigor in all departments than ever before. Its men and women are assuming more responsibility, leaving the pastor freer for his proper work.

NEW YORK

Rev. F. E. Dark of Perry Center has entered the service of the State Home Missionary Society, and is preaching in a schoolhouse at Roland, South Buffalo. A lot has been purchased and plans for a building are being considered. He is also studying the phenomenal growth of population in connection with the establishment of the Lackawanna Steel Plant. It is estimated that within two years this corporation will be employing 5,000-6,000 men, who, with their families, will make a population of about 15,000. The officials of this company encourage our work, and Mr. Dark hopes to organize an institutional church among them.

In Buffalo we meet, on a smaller scale, the same problems that perplex our brethren of the Metropolitan Church Extension Society; and we hope to profit by the courage and wisdom with which they address themselves to new conditions. Now is the time for New York Congregationalists to undertake a forward movement.

F. S. F.

Difficulties are things that show what men are.—*Epictetus*.

Ways of Increasing Benevolence

The question of methods for increasing the benevolent contributions of our churches is ever pushing to the front. All our societies are more or less crippled by inadequate funds in their regular work as well as in embracing opportunities for enlargement. How can they secure such increase of offerings as shall insure against the possibility of heart-worrying debts and speed the way into the regions beyond? Wise is the pastor who can devise new methods to enlist his people in cheerful co-operation for swelling contributions. Not all plans will succeed in a given church, but if successful in any case, they are worthy of consideration and may suggest better ones.

THE APPEAL OF THE CONCRETE

Definiteness of appeal is one secret of power. Dr. C. E. Bradt of Wichita, Kan., pastor of a Presbyterian church which supports twenty-four missionaries, uses what he calls the Specific Object method. He estimates that each Presbyterian church member is responsible for preaching the gospel to 150 heathen, and that his own church is confronted by the problem of evangelizing 180,000. A missionary from China presented the needs of his field and the church promptly assumed his salary, later providing that of his wife, of a medical missionary and a lady evangelist, all co-workers. Individual members undertook the support of native workers graduated from the Normal School on the same field, to build which, by the way, the Wichita church had already furnished \$2,500. The needs of home missions are met in a similar way. Either the pastor or some worker from the field vividly depicts the need, asks for specific aims and gets them. Of course, only a church trained to believe in and accept its proportionate share of responsibility for evangelizing the world would respond affirmatively to so many large calls.

THE POTENT ENVELOPE

The weekly envelope system is a valued help in raising money for current expenses with ease and regularity. Many churches provide similar envelopes at the beginning of the year for the missionary collections. Those prepared by Rev. E. H. Byington, pastor of Dane Street Church, Beverly, Mass., bear a full statement of the object of the collection and the amount desired, with interesting facts about the work for which aid is asked. But the palm for economy and ingenuity in this line, it seems to us, should be accorded to the Johnson Duplex envelope, made in Richmond, Va., which is simply a long one pasted together in the middle. One end is for the collection for home expenses, the other for the missionary contribution, which, by separation into weekly installments, is paid with comparative ease. The pasted band in the center of the envelope is traversed by a row of perforations which facilitates the division of the contributions after they are collected. It costs less than two ordinary envelopes, but collects more; avoids two collections at a service; and is a silent reminder, every time one puts in the weekly coin for his own comfort, of the needs and claims of the fellow represented by the other end of the envelope. In some cases this envelope has practically doubled the missionary collections, and it is said to be raising up a generation of givers in Sunday schools where it is used.

A Good Missionary Meeting

At intervals during the current year the Endeavor Society of the church in West Groton, N. Y., has been giving a series of public missionary programs. A high note was struck when five of our young people presented the varied work of the Home Missionary Society. Foreign Immigration—Our Opportunity made a good subject for an address by a recent graduate of Cornell University. Essays on The Ranchmen, The Miners, The Lumber Camps and The Missionary on the Frontier thrilled with stirring incidents and scenes. The aid which the society gives to weak country churches, thus keeping pure the stream of life which continually flows from country districts into the larger communities, was the occasion for an original poem by one of our gifted young women. The climax of the program was an oration on Missionary Heroism by a college Senior.

The greatest value of such a service is not the interest aroused in the listeners, but the effect on the participants in the exercises. For this original work by these young people means far more for their own interest in the work in years to come than many sermons would have aroused in them. The large congregation manifested interest by the sustained attention throughout and by a generous response when the collection baskets were passed.

W. F. I.

Forefathers' Day Celebrations

MASSACHUSETTS

The Essex Club held a large and enthusiastic meeting at Tabernacle Church, Salem. President Buckham thoughtfully phrased the meaning of the gathering, drawing significant contrasts between the "then" and the "now;" and gracefully presented the speakers. Prof. J. W. Plafner of Andover Seminary, in a brilliant and learned address, delightfully sketched the trying and amusing experiences of the Puritans, ecclesiastically, matrimonially, etc., and of their probable attitude toward our modern contrivances and manners, making a wise plea for a positive and workable theology. Dr. F. A. Noble of Boston was exceedingly happy in showing the dangers in our national democracy and its remedial and saving elements. While great perils confront the nation, it has thus far mastered them; and so long as the Pilgrim and Puritan spirit survives we may be optimistic concerning its future. He paid a splendid tribute to the Christian manhood of President Roosevelt, which the club enthusiastically indorsed.

C.

RHODE ISLAND

The Providence Club held its winter festival at the Trocadero, about 400 members and guests attending. President Hopkins of Williams College spoke on Christianity and the Dominant Political Ideal.

F.

NEW YORK

At the meeting of the New York Club the Broadway Tabernacle choir furnished delightful music. The pastor-elect of Central Church, Boston, Rev. John Hopkins Denison, was heard with deep interest. His subject, By-products of Puritanism, led him to speak of certain unpleasant features of the earlier life, among them "the false twin brothers of cant and rant"; but he added, "All that is greatest and strongest in this great country of ours rests on the backbone of the Puritans"—a statement greeted with hearty applause. New York parts reluctantly with the eloquent grandson of the honored Mark Hopkins of national fame. The other speaker was Dr. Henry Evertson Cobb, whose vigorous assertion, "The spirit of the Puritan is not dead," was the keynote to a capital address.

M.

The Men's League of Pilgrim Church held a New England celebration, with Dr. Virgin, who is now living in New York, as speaker. He pictured the Puritan a citizen of modern New York, and said he would protest against the religious doubt, the political degeneracy and the social vice of today. For the religious doubt scholars are largely responsible. These doubt, and common people think themselves absolved from necessity of belief. He declared that the disease of doubt pervades, not New York alone, but even the New England village.

C.

ILLINOIS

The Chicago Club met at the Auditorium to commemorate the landing of the Pilgrims. Dr. Edward A. Steiner of Sandusky, O., spoke attractively and instructively on The Modern Pilgrim. He pointed out the characteristics of the people who have come and are coming to the United States and the danger of neglecting their religious instruction. Though a native of Austria, Dr. Steiner is a thorough American. He has just started for Russia to visit Tolstoi, who has asked him to write his life. A year hence Dr. Steiner expects to return to this country to teach in Iowa College.

W.

Home Missionary Fund

TO SEND THE CONGREGATIONALIST TO FRONTIER WORKERS

Mrs. A. W. Tufts, Boston.....	\$10 50
Mrs. J. A. Lane, Boston.....	4 50
Mrs. P. C. Reed, Plymouth, N. H.....	3 00
Good Literature Committee, through Rev. C. L. Goodrich, Plainfield, N. J.....	1 50
Miss G. B. Allen, Chelsea.....	1 50

Salvation is the cultivable part of us that means growth up toward God. How shall we escape degeneracy if we are parasitic, if we live solely for self, if we are governed by our impulses and are a-hungered for sensations? We shall not escape and it is not right that we should. If we have great organs of perception, will they not atrophy with disuse? If we cultivate purity of heart we shall see God. If we cultivate patience we shall endure to the end and overcome. If we cultivate love we shall grow in capacity to love God and our unlovely neighbor.—*Rev. C. L. Kloss.*

Record of the Week

Calls

APPELMAH, HIRAH H., Metropolis, Ill., to Griggs-ville. Accepts.
 BACHLER, GILBERT H., West Newfield, Me., to No. Bridgton and Harrison. Declines.
 BARBER, WILFRED C., Lee Center, Ill., to Prairie City, Io. Accepts.
 BILLINGTON, JAS., to become acting pastor, Bone-steel, S. D. Accepts.
 BOOTH, EDWIN, JR., Bloomfield, Neb., to Sutton, to Newman's Grove and to David City. Accepts the last.
 CHILDS, TRUMAN D., Rochester, Mass., to Chatham. COLSON, O. W., Chicago, Ill., to Swedish ch., Cleveland, O. Accepts.
 COLYN, L. (Presb.), to Big Rock, Io. Accepts, sup- plying also the Presb. ch. at Wheatland.
 CURTIS, WM. C., Brownville, Me., accepts call to Waldoboro, beginning Feb. 1.
 FISHER, JOSEPH A., Riverhead, N. Y., to Alden, Io. FOWLER, WM. C., recently of Nome, Alaska, recalled to Genesee, Ida. Will begin work Jan. 1.
 GRAHAM, HUGH F., Loudon, N. H., to Bristol, where he has been supplying since Sept. 1. Ac- cepts.
 HAGUE, WM. B., S. Bridgton, Me., to general work under Me. Miss'y Society. Accepts, beginning Jan. 1.
 HAMPTON, WM. S., Ulysses, Neb., to remain another year.
 HERR, HORACE D., Muscatine, Io., to Rockford. Declines.
 HOOVER, FRANK W., recently of Norris City, Ill., appointed miss'y evangelist of I. H. M. S. Resi- dence, Peoria.
 JAMES, THOS. I., and MRS. JAMES, Mallet Creek, O., to Galt, Io., in connection with Harvey and Wall Lake. Accept.
 JOHNSON, WM., Meadville, Mo., adds to his field Center Presb. Ch., with two Sabbath afternoon services each month, also Fountain Grove two afternoons.
 KYTE, JAS. So. Braintree, Mass., to Temple, N. H. Declines.
 LESHKE, EVERETT (F. B.), Augusta, Me., to Spring Valley, Minn. Accepts.
 LOVEJOY, GEO. E., Pittsfield, N. H., to South Ch., Lawrence, Mass.
 MOXIE, CHAS. H., Princeton, Minn., to Barnesville. NICHOLS, JOHN H., Litchfield, Mich., to Plala Ch., Bowling Green, O. Accepts.
 NYREN, C. AUGUST, Swedish ch., Cleveland, O., to Chicago. Accepts.
 PENNIMAN, ALFRED B., First Ch., Adams, Mass., to Ravenwood Ch., Chicago, Ill. Accepts.
 PLUNKETT, J. S., to Springfield and Selma, Minn. RICE, ALBERT R., Chicago Sem., to Poplar Grove, Ill. Accepts.
 SARGENT, ROGER M., Sedgwick, Kan., to continue for another year. Declines.
 SULLENS, ARTHUR J., Olney, Ill., to become ass't pastor, First Ch., Sioux Falls, Io. Declines.
 TAYLOR, LAWRENCE, Rapid City, S. D., to Linwood, Kas.
 VINCENT, CORWIN D., Mancelona, Mich., declines call to South Lake Linden.
 WALTRIP, THEO. A., Lakewood, N. Y., to Sin- clairville, as well as to Smyrna. Accepts at Smyrna, beginning Jan. 1.
 WATERS, N. MCGEE, First Ch., Binghamton, N. Y., to Tompkins Ave. Ch., Brooklyn.

Ordinations and Installations

DETLING, WM. C., i. E. Glenville, O., Dec. 9, in con- nection with the recognition of the church. Prin- cipal address, Mr. H. Clark Ford, pres. of the Cleveland City Miss'y Society; other parts, Rev. Messrs. F. J. Estabrook, C. W. Hatt, D. D., C. W. Carroll.
 FRAZIER, FRANCIS, Naper, Neb., i. at Pilgrim Ch., Santee. Parts, Rev. Messrs. T. L. Riggs, H. K. Warren, W. H. Thrall.
 MEAD, ELWELL O., i. Mt. Vernon, O., Dec. 11. Parts, Drs. J. G. Fraser, Chas. Lemoine, J. C. Jackson, Rev. C. W. Couch.
 PRINEN, EDWARD, o. at Swedish M. E. Ch., Pigeon Cove, Mass., Dec. 2. Address, Rev. Joshua Colt; other parts, in Finnish, Rev. Messrs. Andrew Groop, K. T. Henrikson, W. Sunderlin, R. P. Hib- bard.
 STOWE, WILBUR F., i. Susquehanna, Pa.
 SWERTFAGER, GEO. A., o. as ass't pastor, Rutland, Vt., Dec. 16. Sermon, Dr. Wm. S. Smart; other parts, Rev. Messrs. F. W. Hazen, C. H. Smith, G. W. Phillips, D. D.

No Feature

In cow's milk for infant feeding is so important as its purity and the methods of preserving it. Borden's Eagle Brand Condensed Milk is scientifically pro- duced and prepared. It gives to coffee a delicious flavor. Sold the world over.

VAN HORN, FRANCIS J., i. at Old South Ch., Worces- ter, Mass., Dec. 16. Sermon, Rev. G. Campbell Morgan; other parts, Rev. Messrs. A. W. Hitch- cock, E. W. Phillips, W. L. Tenney, Drs. C. H. Daniels and Alex. Lewis.
 WAKUTEMANI, HUNTINGTON, Fort Yates, N. D., and ZIMMERMAN, BEN., Oahe, S. D., o. at Santee, Neb. Parts, Rev. Messrs. J. F. Cross, F. P. Woodbury, T. L. Riggs.

Resignations

BLAKESLEE, WALTER C., Ashland, Neb.
 CAMPBELL, CHAS. E., DeWitt, Neb. Removes to Guide Rock.
 JACOBS, HERBERT H., Hanover St. Ch., Milwaukee, Wis., taking up social settlement work in South Milwaukee.
 LYND, S. EDWARD, Zumbrota, Minn.
 MCNAMARA, JOHN E., Onawa, Io., closing a five years' pastorate.
 MISERVE, HENRY C., Plymouth Ch., Indianapolis, Ind., to take effect June 12, 1903, excused from preaching after Jan. 1, with salary continued.
 SHATTO, CHAS. R., Shenandoah, Io. He goes abroad for a year.
 WEST, LESTER L., First Ch., Winona, Minn.

Stated Supplies

BARNES, STEPHEN G., Nashville, Tenn., for six months at South Ch., St. Johnsbury, Vt.

Continued on page 996.

Free to Everyone.

A Priceless Book Sent Free For the Asking.

Cured Without Cutting, Danger or De- tention From Work, by a Simple Home Remedy.

Pyramid Pile Cure gives instant relief and never fails to cure every form of this most troublesome disease. For sale by all druggists at 50c. a package. Thou- sands have been quickly cured. Ask your druggist for a package of Pyramid Pile Cure, or write for our little book which tells all about the cause and cure of piles. Write your name and address plainly on a postal card, mail to the Pyramid Drug Co., Marshall, Mich., and you will receive the book by return mail.

Old as the Pyramids

And as little changed by the ages, is Scrofula, than which no disease, save Consumption, is responsible for a larger mortality, and Con- sumption is its outgrowth.

It affects the glands, the mucous membranes, tissues and bones; causes bunches in the neck, catarrhal troubles, rickets, inflamed eyelids, sore ears, cutaneous eruptions, &c.

Hood's Sarsaparilla and Pills

Thoroughly eradicate scrofula and build up the system that has suffered from it.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

BLUMYER CHURCH BELLS. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

WORLD'S GREATEST BELL FOUNDRY ESTAB. 1857. Church, Peal and Chime Bells. Lake Superior Copper and Iron Tins and castings. Write for Catalogue to E. W. VAN DUEN CO. Buckeye Bell Foundry, Wm. Mass. Co.

MENEELY & CO. The World Famous BELL FOUNDRY. Watervliet, West Troy, N. Y. Only Highest Grade CHIMES, PEALS, CHURCH BELLS, &c. The Old Menely Foundry, Estab. by And. Meneely, 1856.



Distinguishing Features of the THOMAS INDIVIDUAL COMMUNION SERVICE are the "Self-Collecting Tray" and "Instantaneous Filter." Best system for large churches. Send for trial outfit for your next communion. Ad- dress THOMAS COMMUNION SERVICE CO., Box 332, Lima, O.

NO VENEER



We have many calls for furniture built of solid mahogany or oak throughout, with no veneers and no built-up frames. We offer a large number of such pieces each season, and warrant them for a lifetime of service.

Here is a Sideboard of this highest grade of construction. It has great structural simplicity, and with trimmings of Etruscan brass it is really a beautiful example of re- fined cabinet work.

It has a width of sixty-six inches, allow- ing for a 5-foot linen drawer, which will carry table covers with a single fold. The mirror is a great sheet of plate glass. The gallery overhangs about a foot. Pistol locks on all drawers. Spacious plate closets. Every convenience. And a Canal St. price.

PAINE FURNITURE CO.

WALL PAPERS, RUGS and FURNITURE

48 CANAL ST., BOSTON.

INDIVIDUAL Communion Cups

SEND FOR OUR FREE BOOK

Why do you permit a custom at the com- munion table which you would not tolerate in your own home? We will send a list of over 1500 churches where our Individual Communion Cups are used. Trial outfit free to any church.

SANITARY COMMUNION OUTFIT CO., Dept. E, Rochester, N. Y.



CHURCH CARPETS

AT MANU- FACTURERS JOHN H. PRAY & SONS CO., CARPETS AND UPHOLSTERY. PRICES. 658 WASHINGTON ST. OPP. BOYLSTON ST. BOSTON.

Record of the Week

(Continued from page 995.)

FRENCH, EDW. G., Johnson, Vt., at North Hyde Park, Sunday afternoons.
HANNANT, NORRISON E., formerly of Waucoma, Io., now of Chicago Univ., to supply Chenoa, Ill., in connection with univ. studies.
MIRICK, EDWARD A., Alexandria, O., temporary supply, Cass Lake, Minn.
SWITZER, ANNIE E., LaFayette, Col., temporary supply, Garvin and Custer, Minn.
WHALLEY, JOHN, Hart, Mich., Worthing, S. D.

Churches Organized and Recognized

EAST GLENVILLE, O., rec. Dec. 9.
FOSTORIA, IO., preliminary organization. 12 members.
POMEROY, WASH.
SILVER LAKE CH., Jetmore, Kan. 8 members.

Churches Disbanded

SALEM, OKL., on account of removals. The building has been sold to the Friends, and the proceeds forwarded to the C. C. B. S.

Personals

BABBITT, JAMES H., long an honored Vermont pastor but for the last year resident at Andover, Mass., suffered a paralytic stroke two weeks ago. It is hoped that he is now recovering, though but slowly.
BEARD, A. F., secretary of the American Missionary Association, returned from Europe last Saturday on the steamship Savote, considerably improved in health. He has been absent from home since July, much of the time in Paris.
BROAD, Mrs. L. P., has resumed her speaking engagements in Minnesota, having largely recovered from the effects of her fall at Rochester.
CRUZAN, JOHN A., for some years an effective and honored pastor in California and the Sandwich Islands and for a while editor of *The Pacific*, has at his own request been dropped from the roll of Bay Association of Congregational Churches and Ministers. In a manly and fraternal letter he declared himself no longer in sympathy with Congregationalists on some main articles of faith and asked to be allowed to withdraw from Congregational membership and ministerial standing. His request was granted, with an expression of regret and regard.
DEXTER, DANIEL W., Norwich, N. Y., who has been ill for some time, is improving and will soon resume his work.
HENSHAW, GEO., recently of W. Andover, O., retires from active ministry, with residence at Vienna.
NORTON, SMITH and MARY E. D., Oberlin, O., go for the winter to the Downer Home, Milwaukee, Wis.
PRINGLE, HENRY N., Eastport, Me., ass't secretary of Me. Christian Civic League, will edit the *Record*, the organ of the league, in place of Secretary Berry, resigned.

Gifts

DETROIT, MICH., First. The Woman's Association, through a recent sale, supper and thank offering meeting, secured \$1,002 for missions. This included \$60, the gift of Mr. Roman A. Bissell in memory of his sister, long a member.
FAIRFIELD EAST, VT. Ten acres of land in Richford, valued at \$2,000-\$2,500; bequest of Mrs. Grace Goff of Richford, a former member of this church.
GRANBY, MASS., is using a gift of \$100 to put running water into the parsonage.
RICHFORD, N. Y. The King's Daughters have

PRIZE FIGHTER'S HEART.

Coffee Shown to Be the Cause of His Weak Heart.

Frank Wallis, the Illinois champion feather weight, says:

"Nearly all my life I drank coffee, and it finally put me in such a condition that training for any fight was almost impossible.

My breathing was poor and slight exertion always made me very tired. I could not understand it, for I was otherwise well and strong, until one day, in training quarters, a friend and admirer of mine asked me if I drank coffee. I told him, 'yes,' and he said that was what ailed me.

This was two weeks before an important fight of mine was due. He explained how coffee affected the heart and nerves and told me of the good qualities of Postum Food Coffee. I immediately commenced to use it in place of coffee. The result was wonderful. My nervousness left me, my breathing bothered me no more, my confidence returned, and I was as good as ever in a short time.

I returned victor of the fight, which I am confident I would not have been had I continued the use of coffee.

been gladdened by the receipt of a check for \$500 from a former resident, Mr. W. H. Moore of New York, to aid them in making needed repairs on the church building.

PETERSHAM, MASS. The first number of a course of entertainments given by the Ladies' Union was a recital on the fine organ recently presented to the church by the Misses Dawes, who are members.

Anniversaries

BOSTON, MASS., *Jamaica Plain*. Tenth of the *Boylston Church Messenger*, one of the brightest and most useful church papers which comes to our office. Mr. Frank E. Bridgman is editor.

FARMINGTON, ME. Eighty-eighth of organization, Dec. 14, with a sermon by the pastor, Rev. E. R. Smith, upon Democracy in Religion, and an evening address upon The Mayflower Men. It has just issued a new manual containing an historical sketch, names of past and present members, new statement of doctrine and recently adopted rules and regulations.

LOS ANGELES, CAL., First. Ninth of the settlement of Dr. Warren F. Day, Dec. 1. A heavy debt has been removed, delightful hopefulness and harmony prevail. A piano has been displaced by a magnificent memorial pipe organ, and a new house of worship, among the largest and best equipped in the West, is nearing completion. The membership has increased from 431 to 1,108, the whole number received in these eight years being 1,031, of whom 178 were admitted since January. Rev. William H. Day, his son and the associate pastor, shares the preaching and pastoral work.

Material Improvements

AUBURN, ME., *Sixth Street*, meeting house practically rebuilt.

GORHAM, ME., has extensively renovated the meeting house: painting, frescoing, a steel ceiling are completed; furnaces, electric lighting and new carpets are yet to be added.

JEFFERSONVILLE, VT. The tower has lately been furnished with a 1,000 lb. bell and a town clock; cost, \$800.

KENNEBUNKPORT, ME., First has frescoed the walls of its auditorium, added a steel ceiling and painted pews; and has spent over \$400 on its parsonage.

SPRINGFIELD, O., First. A memorial window in honor of William and Martha Grant, pioneer members, is to be placed in the new edifice, an appropriate inscription bearing the names of 23 children and grandchildren.

Miscellaneous

BROOKLYN, N. Y., *Immanuel*. The Men's Club lately celebrated the attainment of 100 members by a banquet, with addresses by Senator H. A. Marshall, Congressman E. M. Bassett and others. Rev. J. Alex. Jenkins is president.

FRANKLIN COUNTY, ME., Congregational Ministers' Association recently requested its members to take the resolutions of the last National Council concerning remarriage of divorced persons as the rule of its members.

TOLEDO, IO. Rev. J. A. Holmes, the pastor, is also president of the Central Iowa Chautauqua Association. He has interested forty leading citizens of Tama and Toledo in an annual Chautauqua assembly at the park on the electric line between the twin towns. They have organized an association, and will hold an assembly next summer.

A Council at Gardiner

A council called by the pastor and certain members of the church at Gardiner, Me., met Dec. 18, to adjust differences between the pastor, Rev. J. L. Quimby, and a minority claiming to be members. These numbered thirty-seven, of whom only twenty-two were ever members and most of these had withdrawn membership and support, several having done so years ago. This minority, headed by Dr. Smith Baker of Portland, withdrew from the council because, in accordance with its rulings, it declined to accept "statements impeaching the character or integrity of any individual." A petition asking Mr. Quimby to remain as pastor was signed by 235 persons. We append the finding of the council. It fully sustains Mr. Quimby, who during his ten-year pastorate in Gardiner has been generally held in high esteem:

That all members received into the church under the pastorate of Mr. Quimby were legal. The action of the church in relation to members who had violated their covenant vows by absence and non-support was correct, but it should apply to the future instead of the past. They recommend that the church majority extend the hand of fellowship to the opposing members and offer them a Christian welcome to the rights and benefits of the church, and that the disaffected members forget all grievances and return to complete affiliation with the majority.

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate-coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers" will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

HOOPING-COUGH AND CROUP.

Roche's Herbal Embrocation.

The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARDS & SON, Queen Victoria St., London, England. Wholesale E. Fougere & Co., 30 North William St., N. Y.

Tarrant's Seltzer Aperient

Prevents Bilious Attacks

by regulating the stomach, liver and excretive organs, quickly, pleasantly.

50c. and \$1; Trial, 25c.

THE TARRANT CO., Chemists, New York.

In and Around Chicago

Dr. Hillis in Chicago

Dr. Hillis was heard in his old pulpit at Central Church Dec. 14. He came on to exchange with Dr. Gunsaulus and to deliver the convocation sermon before the university. His morning sermon, on the relation of labor to mind, was heard by as many people as could press their way into Studebaker Hall, and is attracting wide attention. Its subject was Individual Excellence the Secret of Social Progress. Dr. Hillis criticised all attempts to level downwards and emphasized the divine method which raises up great men as they are called for and lifts up a standard which the men of a succeeding generation may reach. In his convocation sermon he dwelt upon the necessity of parents looking after the spiritual training of their children instead of leaving it to the Sunday school. He spoke hopefully of the conference to be held in the city to devise better methods in Sunday school instruction.

The Convocation

The chief interest on this occasion was the announcement of plans for new departments of study, and of a gift of a million from Mr. Rockefeller for endowment, and of \$225,000 to meet deficiencies in the budget for the coming year. Other gifts amount to \$210,760. The property of the university is now estimated at about \$15,000,000. President Harper said that the building for the law school, which is to cost \$300,000, will be ready for occupancy next October. He spoke also of the union of Rush Medical College with the university provided \$1,000,000 are secured for it by July 1, 1903, and of the arrangements which have been made for passing two years of the course on the university campus. The last two years will be spent on the West Side in buildings which the college now owns. A new building for clinical purposes, largely the gift of Dr. Senn, was dedicated Thursday with an address by Sir William H. Hingston of Montreal. A school of technology is to be founded, for which the sum of \$3,000,000 is needed. Dr. Harper said that the trustees have appointed a committee to consider the question of raising the salaries of associate and assistant professors, and of providing a pension for those whose age or health unfit them for service. The convocation address was delivered by William Henry Maxwell, superintendent of the public schools of New York city.

Federation of the Churches

Monday was given up by the ministers to a

THINK HARD.

It Pays to Think About Food.

The unthinking life some people lead often causes trouble and sickness, as illustrated in the experience of a lady who resides in Fond Du Lac, Wis.

"About four years ago I suffered dreadfully from indigestion, always having eaten whatever I liked, not thinking of the digestible qualities. This indigestion caused palpitation of the heart so badly I could not walk up a flight of stairs without sitting down once or twice to regain breath and strength.

I became alarmed and tried dieting, wore my clothes very loose, and many other remedies, but found no relief.

Hearing of the virtues of Grape-Nuts and Postum Food Coffee, I commenced using them in place of my usual breakfast of coffee, cakes, or hot biscuit, and in one week's time I was relieved of sour stomach and other ills attending indigestion. In a month's time my heart was performing its functions naturally and I could climb stairs and hills and walk long distances.

I gained ten pounds in this short time and my skin became clear and I completely regained my health and strength. I continue to use Grape-Nuts and Postum for I feel that I owe my good health entirely to their use. I like the delicious flavor of Grape-Nuts and by making Postum according to directions, it cannot be distinguished from the highest grade of coffee." Name given by Postum Co., Battle Creek, Mich.

discussion of this subject, and it was decided unanimously in a union meeting to form an organization to be known as The Federation of Churches and Christian Workers in Chicago, it being understood that the word Chicago includes Cook County. Addresses at the morning session were made by Drs. Walter Laidlaw, secretary of the New York Federation, and E. B. Sanford, secretary of the National Federation, by Professor Willet, who spoke of the need of a federation here, and Prof. W. D. Mackenzie, who told what federation of the dissenting churches has accomplished in England. A constitution was adopted for Chicago, and arrangements made for the provisional committee to create a council of fifty, and for an executive committee, one of whose duties will be to nominate a secretary whose election must be confirmed by the council.

Death of John W. Ela

In the death of this gentleman the city of Chicago and the friends of Civil Service Reform throughout the country have met with a severe loss. Mr. Ela went to Philadelphia to speak, Dec. 12, at the gathering of the National Civil Service League and was stricken with apoplexy at his hotel soon after returning from the meeting. The next day he suffered a second stroke and gradually became weaker, passing away Dec. 15. Mr. Ela was at the time of his death chairman of the Civil Service Committee in Chicago and for years has been prominent as an advocate of municipal reform. Many of the best laws relating to city government were drawn by him and through his influence carried through the legislature. Though a Democrat, he was non-partisan, and believed that municipal affairs should be conducted on a non-partisan basis. Genial in his manner, kindly of spirit, ready to give time and strength to work for others, the city at large joins with his personal friends in expressing its sorrow for what seems to have been his untimely death. He had lived in the city about twenty-five years and as a lawyer had won an enviable reputation.

Chicago, Dec. 20.

FRANKLIN.

Dr. Frary of Pomona Resigns

Pilgrim Church and the city of Pomona, Cal., mourn the resignation of Rev. Lucien H. Frary, D. D., who after fifteen years of remarkable service has been compelled to give up because of ill health. When he came to California from Weymouth, Mass., the church had thirty-eight members; now there are over 400. The building has twice been enlarged and a few months ago a \$4,500 organ was dedicated. Under the inspiration of the pastor and his devoted wife Pilgrim Church, though not a wealthy one, has done more for benevolences per member than any other in Southern California. During this pastorate over \$35,000 have been raised. To home missions alone the gifts average \$8 per member each year; to foreign missions \$2. Pomona College at Claremont has found in this community from which it is named a generous "godmother." The \$26,000 given by this people have helped to make the college possible. All this has been due in a large measure to the strength of mind and heart possessed by Dr. and Mrs. Frary. Dartmouth honored herself as well as an able alumnus when she conferred upon Lucien H. Frary the Doctor's degree. As corporate member of the American Board, trustee of Pomona College and as member of nearly every important denominational committee in this region he has served with large usefulness. Mrs. Frary is president of the Woman's Home Missionary Union. A solid silver loving cup presented by the community "in affectionate remembrance of fifteen years of hallowed associations" expresses the admiration of a much wider circle for two who have wrought into the life of this state much that will endure.

W. H. D.

Thank God every morning that you have something to do that day which must be done whether you like it or not. Being forced to work and to do your best will breed in you a hundred virtues which the idle never know. —Charles Kingsley.

GOING TO BED HUNGRY.

It Is All Wrong and Man Is the Only Creature That Does It.

The complete emptiness of the stomach during sleep adds greatly to the amount of emaciation, sleeplessness and general weakness so often met with. There is a perpetual change of tissues in the body, sleeping or waking, and the supply of nourishment ought to be somewhat continuous and food taken just before retiring adds more tissue than is destroyed, and increased weight and vigor is the result. Dr. W. T. Cathell says: "All animals except man eat before sleep and there is no reason in Nature why man should form the exception to the rule."

If people who are thin, nervous and sleepless would take a light lunch of bread and milk or oatmeal and cream and at the same time take a safe, harmless stomach remedy like Stuart's Dyspepsia Tablets, in order to aid the stomach in digesting it, the result will be a surprising increase in weight, strength and general vigor. The only drawback has been that thin, nervous dyspeptic people cannot digest and assimilate wholesome food at night or any other time. For such it is absolutely necessary to use Stuart's Dyspepsia Tablets, because they will digest the food, no matter how weak the stomach may be, nourishing the body and resting the stomach at the same time.

Dr. Stevenson says: "I depend almost entirely upon Stuart's Dyspepsia Tablets in treating indigestion, because it is not a quack nostrum, and I know just what they contain, a combination of vegetable essences, pure pepsin, and they cure Dyspepsia and stomach troubles, because they can't help but cure." Stuart's Dyspepsia Tablets are sold by druggists everywhere at 50 cents per package. They are in lozenge form, pleasant to take, and contain nothing but pure pepsin, vegetable essences and bismuth, scientifically compounded. Your druggist will tell you they give universal satisfaction.

These trade-mark crisscross lines on every package.

Gluten X Grits AND
BARLEY CRYSTALS,

Perfect Breakfast and Dietetic Health Cereals.
PANSY FLOUR for Biscuits, Cake and Pastry.
Unlike all other foods. Ask Grocers.
For book or sample, write
FARWELL & RHINES, Watertown, N. Y., U.S.A.

OPIUM MORPHINE and LIQUOR
Habits Cured. Sanatorium
Established 1875. Thousands
having failed elsewhere
have been cured by us. Treatment can be taken at home
Write The Dr. J. L. Stephens Co., Dept. 63, Lebanon, Ohio

NEW PLAN FOR NEW TIMES

(Help for the Prayer Meeting)

Combines Biblical study with devotion and the worshipful element.

Is calculated to attract all classes, young and old.

Has several series of topics, each extending through several weeks, and themes appropriate to special seasons.

Guides the leader and shows him how to secure co-operation of others.

The list of topics for the year, with daily Bible readings and much valuable information, is in the Congregationalist Handbook for 1903, a copy of which will be sent, postpaid, for five cents.

BOSTON The Pilgrim Press CHICAGO

"GOOD-BY" A Safe, Efficient Remedy for Tobacco-cravings. Scientific Treatment of the Habit. Recipe of a Regular Physician. Cost: \$1.00. Genuine testimonials. Investigation solicited. Address
THE ANTI-NICOTINE CO., Derby, Conn.

J. S. Waterman & Sons,
FUNERAL UNDERTAKERS
and EMBALMERS,

2326 and 2328 Washington St.,
Adjoining Dudley St. Terminal
Personal attention given to every detail. Chapel
and other special rooms connected with establishment. Telephones, Roxbury 72 and 73.

The Bible in the Light of Modern Criticism

Dr. George Adam Smith, the most noted professor in Scotland as a teacher of the Higher Criticism, lately addressed the Edinburgh Sabbath Morning Fellowship Union, and thus set forth his estimate of the Scriptures:

The Bible is the Church traveling in its own strength. The Word, unaided, is the miracle of miracles. What is it that gives this Word its power? It is not the moral idea that it lays bare to us. It is not the fact that it places man between two worlds, that we should grow holy, Godlike and Christlike, according as we fight against the lower world. It is not in the ideas of the two worlds which exposed the necessity of warfare and a choice between them. It is not even that marvelously divine power which has shown how incapable we are in our own strength. But the divine essence of the Bible consists in this—the marvelous story, how it tells us that that moral welfare of ours is shared by God himself, that the divine nature itself descended into that warfare, that it bears the agony of strife—pain, the shame and the curse of it—all for man's salvation. In the Old Testament God is represented, not as righteousness—judicial righteousness—but as righteousness militant and suffering. For our salvation he descended from heaven, and by his love and his pity he redeemed us. That love and pity were vicarious. The human heart is scarcely capable of understanding the height and the depth of the task as undertaken by our Lord by the divine and perfect love itself. These are the prophecies in the Old Testament of the incarnation that we read of in the New. That is the preparation for the appearance of the Son of God in our flesh, our weakness, tempted in all points as we are, bearing our sicknesses, carrying our sorrows, and, finally, as St. Peter tells us, bearing in his own body our own sins upon the tree. Because the Bible alone of all books in the world has that story of divine love to tell, we know the Bible to be the Word of God.

Admirers of Elizabeth Barrett Browning will be glad to know, on the authority of her son, Mr. R. Barrett Browning, that her views on "spiritual manifestations" were much modified as she grew old, this being brought about in great measure by the discovery that she had been duped by a friend in whom she had blind faith.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Dec. 29, 10:30 A. M. Speaker, Rev. George A. Wilder, D. D.; subject, Africans and Their Homes.

Marriages

The charge for marriage notices is twenty-five cents.

CONNOR-TIBBETTS—In Fryeburg, Me., Dec. 17, by Rev. Geo. B. Spaulding, Jr., Edward Connor of Spokane, Wa., and Ellen Frances Tibbetts of Fryeburg.

WHITTEN-PERKINS—In Melrose, Dec. 10, by Rev. Henry M. Perkins, father of the bride, and Rev. David P. Hatch, her uncle, Howard L. Whitten of Union, Me., and Anna T. Perkins of Melrose.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BILLINGS—In New York city, Dec. 4, suddenly, Addie S., wife of Edward Kirk Billings, and daughter of the late Albert Stanwood of Boston. Interment at Framingham.

DUREN—In Bangor, Me., Dec. 10, William G., son of Deacon E. F. Duren, aged 63 yrs.

HARLOW—In Everett, Mass., Nov. 30, Sarah R., widow of William H. Harlow, aged 76 yrs.

HELSEY—In Sargent, Neb., Dec. 10, Rev. Joseph H. Helsey. Born in Machias, N. Y., March 6, 1855, he had pastorates at Capron, Ill., Red Beach and Perry, Me.; Machias Port, Willow, and Black Creek, N. Y.; and for

the past year was pastor at Sargent, Westcott and Tomstock, Neb. He leaves a widow who will continue the work.

MC CORMICK—In Boothbay Harbor, Me., Nov. 21, Rev. Donald McCormick, pastor at the place since 1885, aged 62 yrs.

PORTER—In Brooklyn, N. Y., Dec. 16, Alfred Haynes Porter, president of the Brooklyn City Mission, aged 74 yrs. Upon his retirement from active business life, some years ago, he devoted himself to organized charities. He succeeded in making the Brooklyn City Mission self-supporting, by means of its wood yards and lodging houses, except as to the pay of the missionaries.

MRS. F. D. JARDINE

Caroline Stearns Rannels, wife of F. D. Jardine, Esq., died in Charlestown, N. H., Nov. 12, aged forty years, six months. She was a most charitable, faithful and sympathetic friend. "A beautiful soul is like a flame that always tends heavenward."

'E'en Death, which brings to naught earth's proudest legions,
Will not prevail amid the hosts above;
The soul shall dwell afar in fadeless regions,
Protected by the One Unfailing Love.

F. H. R. P.



Is It Worth

while to risk ruin to your clothes for the saving of a few cents? Saving so very little—

chance of loss so very great. What you could save in a year by using poor washing-powders would not pay for one ruined garment. PEARLINE costs a trifle more—but it's absolutely safe.

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A Business Man's New Year Endeavor

This new year's sentiment, the text of which appears below, was originally written for the members of a certain Bible class, but was published in the new year's issue of THE CONGREGATIONALIST, and attracted considerable attention, being copied in many papers in all parts of this country and in Canada, including at least one Jewish newspaper. A well-known manufacturer near Boston has one of the cards containing this sentiment hung up in his office, and says that almost every one who comes in reads it and comments on it. It will be observed that it is not especially pious and aspires to nothing more than any well-disposed man or woman might be expected to endeavor to do, yet, as has frequently been observed, if such an endeavor were universally made this world would be a much happier place to live in. The text is printed in bold type on a card about 9½ x 13 inches, with illuminated initial, and with a wide artistic border in pale green tint. It comes in an envelope well protected and is a good thing to hang up on the wall of your room or your office.

We sell it for 15 cents; or 20 cents postpaid. We also furnish it on a card same size as below, printed in one color, at 5 cents singly; 50 cents a dozen; \$3.00 per 100.

We also have it printed on broad satin ribbon without border, but with silk covered rod and cord, making a little banner 4 x 7 inches in size and headed *My Endeavor*. This costs 50 cents, postpaid; and is in much demand by *Christian Endeavorers*.

The cards read as follows:—

A Business Man's New Year Endeavor

C BE joyous in my work, moderate in my pleasures, chary in my confidences, faithful in my friendships; to be energetic but not excitable, enthusiastic but not fanatical; loyal to the truth as I see it, but ever open minded to the newer light; to abhor gush as I would profanity, and to hate cant as I would a lie; to be careful in my promises, punctual in my engagements, candid with myself and frank with others; to discourage shams and rejoice in all that is beautiful and true; to do my work and live my life so that neither shall require defence or apology; to honor no one simply because rich or famous, and despise no one because humble or poor; to be gentle and considerate toward the weak, respectful yet self-respecting toward the great, courteous to all, obsequious to none; to seek wisdom from great books and inspiration from good men; to invigorate my mind with noble thoughts as I do my body with sunshine and fresh air; to prize all sweet human friendships and seek to make at least one home happy; to have charity for the erring, sympathy for the sorrowing, cheer for the despondent; to be indifferent to none, helpful to some, friendly with all; to leave the world a little better off because of me; and to leave it, when I must, bravely and cheerfully, with faith in God and good will to all my fellow men: this shall be my endeavor during the coming year.

J. H. TEWKSBURY

Reprinted from the New Year number of "The Congregationalist."

The Meaning of Prophecy

One of the ablest articles in the fourth volume of Hastings's Bible Dictionary is that by the late Prof. A. B. Davidson on Prophecy and the Prophets. A review of the volume in the London *Saturday Review* contains these suggestive comments on Professor Davidson's article.

It is significant of the vast change which has taken place in the interpretation of the Old Testament. Each age has interpreted prophecy according to its standards of criticism. To former generations this "deepest movement of the human spirit" appeared to possess little more than an apologetic value as witnessing to the truth of Christian doctrines. A truer understanding seeks to interpret prophecy not from without but from within. On the one hand we are learning that first and foremost the prophets have a message for their own times; they are intensely concerned with the movements of history, and in particular with the impending crisis, which is charged with momentous consequences for their countrymen.

On the other hand, there is an element in prophecy which belongs to the history, not of the present, but of the future. It is this ideal element which connects the Old Testament with the New. Dr. Davidson clearly distinguishes the wider and the narrower sense of the term Messianic. In the wider sense it denotes "the consummation and perfection of the kingdom and people of God." In the narrower sense it refers to "a personage, the Messiah, who is, not always, but often, a commanding figure in this perfect condition of the kingdom." The prophetic ideals, we observe, are the rich development of the prophetic monotheism. Even when the Messiah is present, Jehovah is always the Saviour. From the unity of God it was safe to argue to the future unity of mankind; the moral perfection of the race was an inference from the moral being of God. And here again we mark the close connection between prophecy and history. It was after the exile that the ideals of the glory and perfection of the kingdom of God were most vividly conceived. It was then also that the contrast between them and the actual description of the present was most acutely felt. Hence prophetic spirits were led to postpone their hopes and visions, and to project them into the future.

The Juvenile Point of View

The Rousement

Little Ruth had been to church for the first time. On reaching home she described how "the people stood up to sing and sat down to pray, and the minister talked to them all." But it was not until several weeks later that she said one day: "There was another thing they did at church. After the people had sung, an' while the music played, two men went 'round with sticks into all the pews and stirred up all the people, an' some of 'em they could wake up, an' some of 'em they couldn't." She had been thinking over the taking of the collection with nets on long handles.

P. D. C.

Like Father, Like Son

Hubert, eight years old, evidently believes that the virtues and honors of the fathers

should be visited upon the children at a very early age.

One day he said to his big brother, "Howard, are you a deacon?" "Why, no," said his brother in surprise, "I am not a deacon." "Then am I a deacon?" continued the small boy. "No, you are not a deacon, either," replied Howard, "why should you be?" "But papa is a deacon, and grandpa was a deacon, and why shouldn't you and I be deacons?" said Hubert, in a puzzled way. "What are deacons, anyway?" The older brother explained something of what the office meant, and then asked, "What did you think deacons were?" "Why," said Hubert, "I supposed they were a certain kind of people, just as there are certain kinds of cattle, you know, like Jerseys."

J. M. C.

In Ye Olden Tyme

Harry, aged eight, lives in a college town and a number of students board at his house. From association with them and from the fact that his reading has been carefully supervised by a maiden aunt of uncertain age, Harry's vocabulary has a decidedly bookish flavor. One evening the students and the family gathered in the parlor after supper and the conversation turning on the precocity of little children, Harry's mother told several anecdotes about the bright sayings and doings of her younger sister when a very little girl. Harry sat at her feet listening with all his soul in his eyes. Finally his mother stopped talking and, seeing that she did not intend to go on, Harry gave his shoulders a little impatient twitch and cried, "O Mamma, tell us some more about Aunt Bessie when she was little, won't you? I just love to hear about ancient times."

S. B. G.

Hurtful Indifference

It is worthy of notice that the two churches which are spiritually in the most sunken condition of all are also the two in which there is no mention either of adversaries from without or of hinderers to the truth from within. In a world of imperfections like ours it argued no healthy spiritual life that there should have been none to call the truth into question and debate. Misgrowths are, at all events, growths, and if there is a spiritual condition which is above errors, so also there is one which is beneath them, when there is not interest enough even to generate a heresy.—R. C. Trench.


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FOREIGN TOURS

Oriental Tour sails Jan. 17, 1903, on the Steamship "New England." February in Egypt with full Nile trip by steamer to the First and possibly to the Second Cataract. March in Palestine, with camping trip to Nazareth, Sea of Galilee, Tyre and Sidon, Beyrout, Damascus, Haifa, Smyrna, Constantinople, Athens, Naples and Rome. A small party. Two or four places still vacant.

Arrangements can be made to sail Feb. 14, on Steamship "Commonwealth," and join party at Cairo.

STEAMER TOUR

Sails late in June

Naples Rome

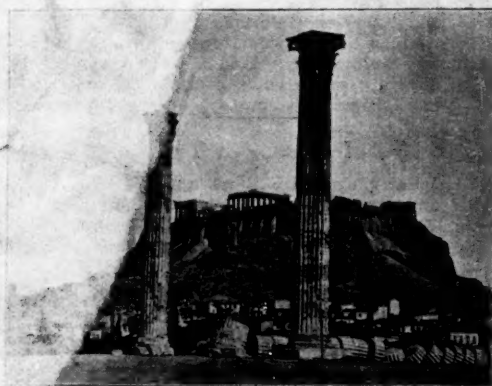
Florence Venice

Milan Switzerland

Paris and London

TRIP TOUR

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